

# THE ACADEMY.

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Second Seat Tickets will be ready for Sale on and after MONDAY, SEPTEMBER 3RD. Office open from 10 till 5.

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sister, and upon the many more or less strictly autobiographic passages which occur in Charles Lamb's Essays. The friends, too—great many of them, individual all of them—who were so important to the Lambs, that pair who had renounced "the feverish romantic tie of love" for the mere "charities of home," are excellently touched in beside the main figures of the biography, and have assigned to them much the degree of relative prominence which they occupied in the life.

Born at Crown Office Row, Inner Temple, in 1764, the year of Hogarth's death, Mary Lamb seems to have passed a somewhat cheerless and unfriended childhood. Shy, nervous, and sensitive, with the seeds in her of the terrible malady which afterwards so often shook her life, her parents never understood her thoroughly, nor bestowed on her the care and tenderness which her delicacy required. Her quiet London life was varied sometimes by a visit to her great-aunt in Hertfordshire, or to her grandmother, who was housekeeper to the Plumers in their mansion of Blakesware; and here, and in the library of Mr. Salt, her father's employer, she made her first acquaintance with the "substantial world of books," harrowing her young fancy with the tales of witchcraft and martyrdoms which the old folios contained. When she was about ten years of age her brother Charles was born, and now her existence had a fresh stimulus, a new and wholesome interest. She was old enough to nurse the infant, and expended upon him an affection which was maternal rather than sisterly in its intensity, and which Charles repaid in after-years with unvarying and self-sacrificing tenderness.

It was in 1795 that the great tragedy of Mary Lamb's life was enacted. Worn out by nursing her sick parent and an elder brother, who had been suffering from the results of an accident, and by the unceasing labour of needlework by which she strove to increase the slender resources of the family, her mind gave way, and in a sudden fit of frenzy she stabbed her mother to the heart. In this terrible crisis the whole care of the household fell upon Charles, and he nobly fulfilled the trust. When Mary was able to be removed from the asylum in which she had been placed, he provided lodgings for her, entering into a solemn engagement to take her under his care for life, and spending with her all his free time on Sundays and holidays. Mrs. Gilchrist proves by a reference to the register of St. Andrew's, Holborn, that the father died in 1799, and not a few months after his wife, as the biographers of the Lambs, from Talfourd to Ainger, have stated. When this event occurred, Mary was received under her brother's own roof, and that life of "double singleness" began which continued for thirty-five years, broken only by the recurrences of mental aberration which required that the sister should be placed in confinement—absences which, as Charles writes so pathetically, "cut sad slices out of the time, the little time we shall have to live together." Of their life Mrs. Gilchrist gives us a pleasant and realisable narrative. It is touching to see the efforts of the pair to glean happiness out of the scanty materials which lay to their hand; how they prized their books and prints, their evenings at the

play, the intercourse with their friends, the little Wednesday suppers with the whist and cribbage, "determined," as Charles puts it,

"to take what snatches of pleasure we can between the acts of our distressful drama, like those, as it has been finely said, who, 'having just escaped earthquake or shipwreck, find a thing for grateful tears in the mere sitting quiet at home, under the wall, till the end of days.'"

Perhaps the clearest picture of Mary Lamb's character and personality that we can have is given in the long series of letters to Miss Stoddart, afterwards Mrs. Hazlitt. Here we see, in quite a singular way, her sweetness and gentleness of nature, her rare prudence and tact—above all, her wide and genial tolerance. Few correspondents and advisers can write in a strain like this:—

"I know I have a knack of looking into people's real character, and never expecting them to act out of it, never expecting another to do as I would in the same case. . . . All this gives me no offence, because it is your nature and your temper, and I do not expect or want you to be otherwise than you are. I love you for the good that is in you, and look for no change."

So the life of brother and sister passed on, broken, yearly or oftener, by Mary's terrible illnesses, which seem to have followed like a Nemesis on any country holiday or change or unusual excitement and gaiety, the brother watching over his companion with a solicitude which was all the tenderer and more unwearyed because he himself had suffered in early life from a similar seizure, and knew the bitterness and desolation that it brought, the two growing wonderfully like each other as the years went over them, so that in time the sister came to be a kind of softer and sweeter reflex and echo of her brother's thoughts and voice. "When they were in company together, her eyes followed him everywhere; and even when he was talking at the other end of the room, she would supply some word he wanted." She had "a way of repeating his words assentingly when he spoke to her. He once said, with his abrupt, peculiar mode of tenderness beneath blunt, abrupt speech, 'You must die first, Mary.' She nodded with her little quiet nod and sweet smile, 'Yes, I must die first, Charles.' But the fates had ordered it otherwise; the brother died in 1834, and then followed the long, recordless years—not eleven, as Talfourd says, but nearly thirteen—which elapsed before she was laid by his side in the grave at Edmonton.

Mrs. Gilchrist is to be congratulated on the clearness and interest of her narrative, on the success with which she has placed before us one of the gentlest and most pathetic figures of English literature.

J. M. GRAY.

*The Voyage of "The Wanderer."* From the Journals and Letters of C. and S. Lambert. Edited by Gerald Young. (Macmillan.)

LADY BRASSEY may claim the honour of having started a new condition of existence which has already found many imitators. This consists in getting all your family and belongings into a large yacht and going off on a cruise for a considerable period. The voyage

of the *Griffin*, belonging to Mr. John Baird of Knoydart, the account of which was written by Gen. Maxwell, was arranged somewhat in the style alluded to, but in that case the *Griffin* went only to the Mediterranean. The *Sunbeam* went round the world, and the *Wanderer* has done the same, and taken a much longer time to do it; the cruise of the former occupied less than a year, while that of the latter wanted but a few days to complete two years. We have thus a marked development upon the adopted model. Mr. Lambert had his wife and four children with him; a clergyman, a doctor, and an artist were of the party; also a governess, a lady's-maid, a nurse, a valet, and a footman. With the officers and crew, there were sixty-three persons, "all told," on board. These details will show that every arrangement had been made for a comfortable family life at sea; the craft was a floating home for two years. If this style of existence is to be largely followed, Campbell's words—that Britannia's "home is on the deep"—will cease to be poetical and become literally descriptive.

The route of the *Wanderer* should be first noticed. She sailed south by Madeira, and touched the coast of Africa at Gaboon; then to St. Helena, from which the course was westward to Bahia; the Pacific was reached through the Magellan Straits, and a long stay took place at Valparaiso, where Mr. Lambert seems to have property and business of some kind to look after. The Pacific Isles from the Marquesas to Fiji were visited, and then the Sandwich Islands; from that the course was to Japan and China, coming next by Singapore to Ceylon; thence the *Wanderer* sailed direct to the Red Sea, passed through the Suez Canal to Jaffa and Beyrout, from which visits were made to Jerusalem and Damascus; then Cyprus and Rhodes, and on to Smyrna, to visit Ephesus. After that a run was made to Constantinople, returning by Athens, and so to Malta, Sicily, Naples, and Rome. Gibraltar was touched at, and then home, looking in at Queenstown on the way to Cowes. The voyage began on August 5, 1880, and ended on July 19, 1882. The log of the ship is given at the end of the book, which will no doubt be interesting to yachtsmen, and should be of use to anyone who thinks of making a similar cruise.

A bare chronicle of all the lunches, dinners, balls, and parties of a London season would not be particularly interesting matter to make a book of, and their occurrence on board a yacht, or at the places the yacht visits, does not add much to the general interest of such events. The recording of them is no doubt of importance to the persons who put such affairs in their diaries, and perhaps also to friends at home; but readers of books of travel expect other information from distant places. The *Voyage of the "Wanderer"* is evidently a work got up mainly for friends and yachting people to read. In fact, something of this kind is admitted in the short Preface, where it is stated that it is only "a record of two very happy years spent afloat, which cannot fail to interest the relations and friends of the 'Wanderers.'" One of the objects of the voyage (which is touched upon only in the most delicate way) was to take out and erect a monument at Kona, in

the island of Hawaii, over the grave of a son who had been drowned there while bathing about six years before.

The book is not without some interesting bits of description; the visit to the Welsh colony at Chupat may be given as an example; and pleasant glimpses may be had now and then of the Pacific Isles; but Miss Gordon Cumming's works have described these regions with much more detail and ability. Mr. Lambert describes the making of *kava* in Tahiti, which is different from that of Fiji, where a similar drink is called *gangona*. Still, in neither case would anyone, after hearing the process described, care to imbibe such a questionable tippie. It is doubtful if the grandsons of "Marama"—that being the Fiji name for Queen Victoria (the Prince of Wales's sons arrived at Levuka while the *Wanderer* was there)—would have put their lips to the *gangona* bowl if they had been aware that the juice was principally composed of human saliva. Mr. Lambert does not give the Fiji process; but it will be found minutely detailed in Miss Gordon Cumming's *At Home in Fiji*. There is an evident difference in the facilities for getting particulars of cannibalism resulting from the few years between the voyage of the *Wanderer* and the date when Miss Gordon Cumming visited Fiji. In the one case we have a mass of interesting information, and that, too, from individuals who had seen and practised the custom; while during the last visit it seemed rare to find anyone who could speak from personal experience. We may conclude that in a few years more the only information on this subject will be found in books.

Of the amusing incidents in the book may be mentioned that of the Emperor of Brazil's *aide-de-camp*, who somehow or another got confused about the name of the ship and its proprietor during the visit of the Emperor, and addressed Mr. Lambert as "Senhor Milord Wanderer." The English climate has often had hard things said about it; but the following is severely descriptive, even from a Yankee: "England ain't got no climate, but she's got samples of pretty nearly all sorts."

As one of the party on board was an artist, the work is full of illustrations, most of them in colours; but we venture to hope the reproductions have not done full justice to Mr. Pritchett's drawings. The wood-cuts are in most cases to be preferred. W. SIMPSON.

*York and York Castle: an Appendix to the "Records of York Castle."* By Capt. A. W. Twyford. (Griffith & Farran.)

SOME time ago (ACADEMY, November 15, 1879) we reviewed Capt. Twyford's *Records of York Castle*, in the compilation of which Capt. Twyford was assisted by Major Arthur Griffiths. It was a book that we could by no means praise without reserve. We said that the work was so fragmentary that it could be of little use for serious purposes. The earlier volume was, however, so very much better in almost every respect than the present that we are compelled to believe that it owed not a little to the supervision of Major Arthur Griffiths. In the mere mechanical

matter of the correction of the press, the book now before us shows a great falling off. In the earlier volume we can call to mind but few misprints; here they may be counted by the score. We have on the same page the well-known Yorkshire house of Savile spoken of as Seville, a lady of the race of Trappes of Nidd Hall spoken of as "a daughter of the house of Trappy," and her husband, a Towneley of Towneley, called Charles Townely. Excuse might, perhaps, be made if these blunders occurred only on one page, or even in one sheet. Charity might incline us in that case to surmise that a sheet, or part of a sheet, had missed correction. But no such excuse will avail; the same tendency to blunder is found in every part of the volume. The well-known Sir John Reresby is turned into Roresby; and we have a halting English translation by Gent, the York historian, of a part of a mediæval poem attributed to Axpian. We have not Gent's compilation at hand to refer to; but we should be surprised if this strangely named poet did not turn out to be Alcuin, the friend of Charles the Great. No Axpian occurs in Sir Thomas Duffus Hardy's *Descriptive Catalogue*; and we need hardly tell anyone who is in the habit of using that most useful list that "Axpian" would almost certainly have been there had any such person written verses, however trivial, concerning our early history. All these blunders, however, sink into insignificance—become, indeed, by contrast almost ornaments—when we contemplate the wonder that p. 212 has in store for the reader. Here we have an abridgement of the Latin heading of a sessions paper. The name of the Sovereign and the year of his reign have been omitted, perhaps have not been read. The sentence stands thus: "Divi Regis &c 16<sup>o</sup> Die Octob An. 1630." Capt. Twyford evidently requires reminding that, however barbarous we may have been in the seventeenth century in many of our modes of thought and in some of our actions, we were, notwithstanding all drawbacks, a Christian folk, by no means prepared, far as certain ecclesiastical persons might carry their divine-right adulation, to introduce into legal documents the profane title given after death to the emperors of heathen Rome. *Divus*, he may be assured, has no place among the titles of an English king. Whether used as a substantive or an adjective, whether translated "god" or "saint," "godlike" or "saintly," it is, and has been, foreign alike to our religious and our political instincts. We have long known, and constantly affirmed, that the study of classical Latin, when unmellowed by that of the later ages and other tongues, forms of which are yet spoken, has a tendency to make men see the plainest things in modern history through heathen spectacles; but we never came upon so comic a proof of our contention as this with which Capt. Twyford has favoured us. Here it is evident that a false notion of what ought to be has led to a misreading of what is. The word is assuredly not "Divi" at all, but "Dni," the well-known contraction for "Domini."

Capt. Twyford has a grotesquely inaccurate notion of what our predecessors in this island were like before the coming of the Roman legions. Arrangement is not his

strong point. We do not find his views on a given subject in one place. He evidently labours under the impression that the Britons were mere savages; he thinks that they commonly stained their bodies with woad, not as a battle ornament only, but as an ordinary practice. We are aware there is some evidence for this, but it is probably a mistake; and, if true, it is no certain index that they were extremely barbarous. He admits that it is not proved that the Britons ate human flesh, but is inclined to think that they did. These are his words:—

"The Zulu appears to be as civilised as the Briton was previous to the time the Roman met him, or as the Maori in 1848; while it is not proved that the two first ever were cannibals, yet may it not have been so with tribes having many other points in common? They all dressed much alike."

It is useless to reason with a gentleman whose knowledge of anthropology is so limited that he can write in a fashion which reminds one of those lesser lights which illuminated the Society of Antiquaries in its earliest youth. Cannibalism is a subject on which Capt. Twyford is fond of expatiating. The style in which he thinks it pleasant to write about a disgusting subject is neither scientific nor amusing. A good part of the book is taken up with discussions on vagrancy and the punishment of crime, which have very little relation to York or persons and things connected therewith. We have, however, towards the end some very slight sketches of notorious Yorkshire criminals. It seems that a certain Mary Bateman was hanged at York in 1809 for murder, and that, "in compliance with a custom then prevalent in Yorkshire, her skin was tanned and distributed in small pieces to various applicants." Were these horrible relics, one would like to ask, given away to be used as charms?

Except so far as the criminal biographies are concerned, we do not think that we have come upon a single new fact relating to York or its castle. New things of other sorts there are in great plenty. We are told, for instance, that lords-lieutenant have existed from the time of Alfred; that the English Court of Chancery was instituted in 606; that the University of Cambridge was founded in 644; that churches were first built in the Gothic style in 1005; and that the Whig and Tory parties were formed in 1621.

We feel that it is due to our readers that we should make some apology for treating this book at a length so disproportioned to its merits. But every work of this kind, it is to be feared, blocks the way, and hinders some really good book on local history being written. York is a city with a most interesting past, and we know there are those who are capable of treating it as it deserves. It is therefore with no little sorrow that we find the ground occupied for a season by such productions as this.

EDWARD PEACOCK.

*English Literature in the Eighteenth Century.*  
By T. S. Perry. (New York: Harpers;  
London: Sampson Low.)

No one who is familiar with Mr. Perry's literary papers in American Reviews, nor even

anyone who happened to read the very thoughtful and well-expressed note on American humour which he contributed a little while ago to the *St. James's Gazette*, will take up without interest a volume by him on English literature. In his Preface, Mr. Perry ranges himself at once on the right side in criticism, though we can scarcely approve his selection of Mrs. Oliphant as the champion on the wrong, whose shield he touches. A lady, even if she is not the author of many very pleasant novels, has a full right to say that "Every poet is a new miracle; something created, not growth developed out of precedent poets," &c. But it is surely unnecessary to take such utterances as the text of a serious discourse. Mr. Perry might have found a more appropriate "dependence," in the duelling sense, in Mr. Matthew Arnold's depreciation of "the historic estimate." But the chivalry of the nobler sort of American is well known, and it is well exhibited in this courteous exaggeration of Mrs. Oliphant's place among critics. That Mr. Perry is right in his protest against her theory can hardly be doubted by anyone whose conception of criticism is not limited either to the enunciation of stimulating and majestic paradoxes, or else to the expression of his own personal delights and sensations. From the point of view of the mere literary consumer, the history of his literary food, or his literary stimulant, is of course immaterial.

Mr. Perry, then, following the right road, as we hold, has endeavoured to show the interdependence and connexion of the authors of the period of which he treats, rather than simply to expatiate on their individual merits. But we are inclined to think that he has hampered himself unnecessarily in pursuing this road. In the first place (to vary the metaphor) he has made far too wide a sweep of his critical net in order to get together subjects of comparison. Not only does he, in fact, begin his eighteenth century at the Restoration (which, except for the purpose of a mere verbal *chicane* as to title, cannot well be quarrelled with), and give a minute account of Dryden, Otway, and their contemporaries, but he must needs go "back of" (as his countrymen would say) Restoration literature itself. When he comes to the unities he takes us back to Trissino and Mairet; in dealing with satire we have an elaborate discussion of Hall and Donne; nay, the reforms of the Pleiade, the earliest beginnings of the Spanish picaresque romance, and other things belonging not to the eighteenth century, nor to the seventeenth, receive attention. We are not at all sorry to hear what Mr. Perry has to say on these subjects. Here and there we differ with him in opinion, and here and there we seem to catch him tripping in fact; but that is nothing. The point is that in this liberty of digressing he does injustice to his own powers of exposition of his particular theme, and, moreover, gives occasion to the opponents of the historic estimate to blaspheme. *Passons au déluge* is as sound a caution for the man of letters as for others. If we are to show how all the plants of the eighteenth century are due to seeds of the seventeenth, we must show how the plants of the seventeenth have been fostered by the Renaissance, and how

the Renaissance found kindly soil and heat in the literature of the Middle Ages. The only possible result must be that, as happens here, the subject proper is unduly squeezed out by its own genealogy, and that that genealogy is given in a way not too satisfactory.

We have yet another grief against Mr. Perry which can only be advanced, by the present reviewer at least, with a certain feeling of ungraciousness. Mr. Perry is, to our thinking, far too lavish of the opinions of contemporary critics. This is a growing evil, and it has reached its climax in the work of some French writers. No doubt when an idea has been absolutely suggested by one critic to another it is right that the second should make acknowledgment; no doubt, also, second-hand information on points of fact (such as that which Mr. Perry very properly here acknowledges to that invaluable storehouse M. Alexandre Beljame's *Le Public et les Hommes de Lettres en Angleterre*) likewise demands recognition. But to maintain criticism at the height of an original department of literature, or, if it has not yet reached that position, to enable it to attain it, it is absolutely necessary that each critic should read for himself, think for himself, and speak for himself as much as possible. Nothing ought to be more shunned than the taking up of a mere scholastic or scholastic position, in which the critic simply cites authorities and consults leading cases. There is, let it be repeated, a growing tendency to do this; and, however pleasant it may be for one writer to see his name or his writings cited by another, no one who cares more for literature than for literary notoriety can fail to regret the growth.

We perceive, on looking back, that we have rather cursed Mr. Perry than blessed him, which was, and is, by no means our intention. His book is very decidedly superior to the average of critical volumes. It is full of useful information, animated with an evident love of literature; and, when the author allows himself to speak in his own person, it shows that he can think good criticism and write good English. On the earlier eighteenth century, especially, Mr. Perry speaks with exact information, and coordinates his facts and inferences with great skill. Except the undue delay in directly attacking the subject, which may be partly due to the fact that the book seems originally to have been delivered as lectures—a form always tempting to diffuseness and digression—the defects which we have noted appear to be chiefly due to excessive modesty and to a scrupulous desire to obey the dictates of distributive justice. These are things with which it is hardly right to quarrel.

GEORGE SAINTSBURY.

*A Narrative of the Boer War: its Causes and Results.* By Thomas Fortescue Carter. (Remington.)

THE author of this book is well acquainted with his subject. He writes from a colonial point of view, and exposes with an unsparing hand all our mistakes in our dealings with the Transvaal. Indeed, almost the only public man who does not come under his lash is Sir Evelyn Wood. We are far from saying

he is unjust, but certainly his book is very unpleasant reading for all who value the honour of their country. We can hardly suppose that many will go through the whole of his 574 pages of closely printed matter, which are stuffed too full of quotations and public documents. These last might with advantage have been relegated to an appendix.

The earlier part of the book treats of the well-worn subject of the annexation of the Transvaal and the breaking out of the War of Independence. Mr. Carter takes a favourable view of the acts of Sir Theophilus Shepstone, and it was not until he was called away that agitation for the revision of the annexation really began. We must entirely disagree with Mr. Carter's assertion that "the cause of the annexation was England's historical greed of territory, especially rich territory." We have always maintained that the annexation was a mistake, and a grievous one; but that Lord Carnarvon was influenced by any base motive we believe to be entirely untrue, however much he may have been led away by the chimera of a South African confederation, or deceived by the misrepresentations of interested parties. Mr. Carter agrees with other writers that if the promises made at the time of the annexation by Sir T. Shepstone had been fulfilled the late disastrous war would never have happened. One may well wonder why these promises were disregarded by the Government at home? Was it that they were ill-advised, or that they never troubled themselves on the subject? Mr. Carter points out the true cause of the hatred of the Boers for the English—namely, that they cannot do without the forced labour of the Kaffirs. He is almost cruel in his exposure of the ignorance and tergiversation of English statesmen and officials, and quotes the many unfortunate declarations of Mr. Gladstone, Lord Wolseley, and others, which doubtless they now wish forgotten. According to the author, the Boers disliked Sir Bartle Frere, but hated Lord Wolseley ten times more than they did Sir Bartle; and for Sir Owen Lanyon their detestation increased daily. With Sir Evelyn Wood, on the contrary,

"the Boer leaders fell in love from the very first, and did not conceal their admiration of the man who was firm as a rock up to the utmost limit allowed him, and who was at the same time courteous, affable, good-natured, and entertaining."

What a pity that he was not sent among them earlier!

We would recommend readers to begin the book at the second part, entitled "The Battlefields." This part is exceedingly well done; and the author shines in his account of the battles, especially those of the Ingogo heights and the Majuba Hill, at both of which he was present as a newspaper correspondent. These actions are so well described that they are perfectly intelligible to a civilian; and we hope it is not presumptuous to add that, even to a civilian, the astounding blunders which caused our defeats are equally apparent. There was the usual underrating of the enemy. When our men reached the top of the Majuba, they were so confident of success that they considered the Boers at their mercy, that they would be completely

taken by surprise, and thoroughly discomfited. They even pitied the miserable fate in store for their enemies. It is clear that there was no lack of ammunition on that fatal day, though our soldiers did not make the use they should of it. The writer's narrow escapes after the action are graphically told, and when he surrendered to the Boers he was treated with humanity. He never heard an offensive expression; there was no boasting, no bragging or exultation at their victory.

That the Boers have won their freedom by hard fighting is incontestable. Had they not been successful in battle the Transvaal would still be under the British flag. What Mr. Carter says is too true.

"Force of arms, not force of oratory, or the righteousness of their cause, has given them what they wished for; because this Imperial Government would never have listened to the story of Boer wrongs; it would never have discovered that there was any righteousness in their cause unless the sordid question of pounds, shillings, and pence necessary to subjugate and hold in subjection this people had gained for them a hearing, and carried conviction to a quarter where pounds, shillings, and pence are held in no light esteem."

It is pleasant to turn from the humiliating story of our defeats to the remarkable skill and endurance shown in the defence of so many garrisons which held out against the Boers all through the war. Of each of them Mr. Carter gives an account. For the most part they were insignificant places, unfurnished with real fortifications, ill-manned and ill-supplied; yet in all officers were found equal to the emergency. The defence of Standerton by Major Montague and of Lydenberg by young Lieut. Long are especially remarkable. One would be glad to know what recognition of their services and ability these and others have received from Government. It is to be feared that services rendered in a losing cause are more likely to be forgotten than remembered.

WILLIAM WICKHAM.

*Histoire de Charles VII.* Par G. du Fresne de Beaucourt. Tome II.—"Le Roi de Bourges," 1422-35. (Paris: Librairie de la Société bibliographique.)

THE second volume of M. de Beaucourt's History of Charles VII. increases our respect for his thoroughness and our regret at the defects of his method. His work is a monument of patient industry; but he has set himself the task of writing a History of Charles VII., not of France under Charles VII. The result is that he is beset with difficulties, and is arbitrary in his choice of what he selects to tell and what to omit. In this volume of 650 pages, dealing with a period of eleven years, there are only fifty-four pages devoted to Jeanne Darc. Even then M. de Beaucourt is not considering Jeanne Darc and her work for France, but simply her relations to the King. He is only labouring to acquit Charles VII. of the charge of deserting her and leaving her to her enemies. It is true that he does this by pleading Charles VII.'s helplessness; and he tries to show, on inadequate evidence, that Charles was deeply conscious of his debt towards Jeanne and bitterly regretted her loss, though

he was unable to help her. About Jeanne Darc herself M. de Beaucourt seems to waver in his view. He holds that after the coronation at Rheims Jeanne's voices ceased; her inspiration was thenceforth at an end, and she continued her military career at her own risk, without any heavenly warrant. He protests against confounding the inspiration of Jeanne with her zeal; but when he comes to her death he says: "C'était sa destinée; 'il fallait qu'elle souffrit!'" Sa mission d'en bas se terminait à Rheims, mais sa mission d'en haut devait s'accomplir à Rouen." It is not, however, for the settlement of psychological problems that we need refer to M. de Beaucourt's pages. His book is written to rehabilitate Charles VII., but he does so only by pleading at every turn that the young King was a helpless puppet in the hands of others. This is hardly a plea which will establish Charles VII. as a hero.

The great value of M. de Beaucourt's work lies in the care with which he has mastered masses of documents and has given us their contents. He throws a new light on the intrigues of Richemont and La Trémoille; he illustrates to the full the lawlessness and self-seeking of the barons. But his chapters on the diplomacy of Charles VII. are a contribution to the history of the fourteenth century. They throw much light on the relations between France and Scotland, and on the causes of the decline of the English power in France. They illustrate the political attitude of Pope Martin V. and the character of the Emperor Sigismund. The story of the Congress of Arras is told with a fullness of detail which makes it familiar to the reader. M. de Beaucourt has put together with skill and care the contents of a vast number of documents, but he feels little interest in anything that lies outside his immediate subject. On p. 339 he has been thinking of very modern history when he speaks of "Jane Beaufort, niece of the Cardinal of Westminster;" and on p. 537 he calls the Cardinal "Thomas Beaufort."

The work is valuable as a summary of State papers, but fails in the power of conception and arrangement which is necessary to weave a mass of material into a History.

M. CREIGHTON

*The Prophecies of Isaiah: a New Translation, with Commentary and Appendices.* By the Rev. T. K. Cheyne. Second Edition. Vol. II. (Kegan Paul, Trench & Co.)

AFTER a short time a new edition of Mr. Cheyne's work on Isaiah has been called for. The author is almost less to be congratulated on this fact than is the reading public. It shows that there are at present in England many persons interested in Biblical studies who are ready to welcome any work that throws a true light on the Old Testament, and are able to appreciate a really good book. The qualities of Mr. Cheyne's Commentary would make it a good book in any language, or almost in any condition of Biblical learning. It is perspicuous without being superficial, and terse without the omission of anything of importance. It is suggestive rather than exhaustive; the remarks, though brief, coming

from a mind perfectly familiar with the prophecies, always cast a light beyond themselves. The translation is suggestive of much which the notes do not expressly touch upon, and is often felicitous. A great deal of critical matter is crowded into the unpretending references to modern scholars which are placed between the translation and the notes; and the Biblical references, though not very numerous, are pertinent and often very instructive. The author advises his younger readers to turn these up; there are few readers, however advanced, by whom this labour will not be found remunerative. Though the author did not design his work primarily for Hebrew scholars, he has given in his "Critical Notes" and "Last Words" a pretty full discussion of all the difficult passages in the original. He has in this way made his work very complete; and the abundant references to modern writers on Isaiah, and to ancient records which illustrate his prophecies, lay before the reader almost all the information that he requires, and very much which he could himself have gathered only with great labour and cost.

Perhaps to scholars Mr. Cheyne's first volume will appear the most successful. The earlier part of the Book of Isaiah consists either of isolated pieces or of small groups of discourses, the delivery of which was occasioned by important historical movements, and which are susceptible of illustration from contemporary records; and Mr. Cheyne shows at his best when he is bringing side-lights to bear upon the Prophet's words from many quarters. In this department an important contribution has been made in the Commentary to the exposition of the Prophet. The second part of the prophetic book is more closely connected, and requires different treatment. History casts little light on these later prophecies. Indeed, the newer discoveries regarding Cyrus seem to obscure the light formerly supposed to exist, and we are thrown back upon the prophecies themselves to find the key to their meaning. Perhaps the author has carried former methods too much into his treatment of this part of the prophetic book. His passion for grouping and dismembering occasionally makes him overlook or neglect links of connexion which appear obvious. Nevertheless, particularly to those who are not professional students, his second volume will be full of interest. The essays at the end will be found suggestive and enlightening. The aim set before himself by the author, which has been rather to state questions than to resolve them in the meantime, gives these essays in their present form a somewhat unfinished, inconclusive look. But a future work which we are led to expect will supplement them, and give the author's final convictions upon the questions raised. Such a work is required for another reason. The author's critical method needs justification, or at least support, from other evidence than mere subjective impressions. The principle with which he starts—that the present form of the text of Old Testament books is the result of very complex operations, in which many operators, at periods considerably apart, were engaged—is a principle difficult to keep in its right place. The function of such a principle,

admitting it to be true, can be no more than to clear the ground and give the critic elbow-room by creating beforehand a possibility; the slightest weight of a positive kind must be rigidly denied to it, and each case must be supported by distinct and independent evidence. The somewhat promiscuous way in which Mr. Cheyne throws out suppositions with regard to passages—that they are "after-thoughts," or have been worked up by the Prophet's disciples, or supplemented by the Sopherim, or that they have been misplaced—leads us to doubt whether he has worked his principle under the necessary restrictions. Evidence, at all events, will not be superfluous.

Though this work is not professedly a critical one, its grain is critical; and its criticism, though formally kept in the background, exercises a dominating influence on the exegesis. What the second half of Isaiah requires is exposition rather than criticism. In spite of the fact that large critical questions rise in connexion with it, there is no part of Scripture to the understanding of which criticism contributes so little. The piece is almost a pure theological projection, as much so as the Book of Job, for there are theological passages even in the Bible. It is a structure built out of the idea that Jehovah, God of Israel, is the true and only God. We may believe that the remarkable developments of this idea given in the Book must belong to a particular era of the history of Israel, but our opinion on this point will not materially affect our understanding of those developments themselves. It is possible that earlier pieces may have been embodied by the Prophet in his own work, though proof of this in regard to chap. liii. or any other passage where the Servant is spoken of is not forthcoming; but, if so, these pieces are now integral parts of the present structure, and anterior critical questions have little relevancy. It may be true that the passage has not been composed all at one gush, though the wide break which Mr. Cheyne makes at chap. xlviii. is not justified by anything either before or after; and his statement—true in words merely—that we have no more of Babylon after this (p. 10) is happily corrected by many subsequent remarks, as it could not fail to be (see on chap. li. 13, p. 32; on lii. 5, p. 36; and on lii. 11, p. 38). The Prophet's point of view in the first nine chapters remains the same in the chapters that follow. Towards the end of the piece the cohesion may be looser, and there may even be foreign elements here, though proof is wanting. All this, if true, finds its parallel in Job, the bulk of which, nevertheless, forms a unity, and is the exhibition of an idea; and it is beyond dispute that the bulk of these twenty-seven chapters forms a unity and is pervaded by a very distinct group of conceptions. And we should have been extremely grateful to Mr. Cheyne if, setting aside his critical assaying balance for a little, and consigning "after-thoughts" and all their tribe to limbo (or, as we should have preferred, to perdition), he had given us the result of a close pursuit of these conceptions from beginning to end of the piece.

In this connexion, two essays in vol. ii. are

of great interest—that on Job and that on the Servant of the Lord. The latter describes a change of critical view on the author's part, but it has a deeper interest than this. The change of view, however, has exercised a material influence on the exegesis of the prophecy as a whole. Mr. Cheyne now thinks that the Servant in chaps. xlii., xlix., and liii. was to the mind of the Prophet an historical person in the future. He argues that these passages, where the Prophet's conception has reached its climax, ought to be our starting-point when enquiring who the Servant was in the Prophet's mind. This would be a good rule if these passages were free from ambiguity; but, as they are not, it is safest to start from the plain passage, chap. xli. Here the Servant is undeniably Israel. And we may safely say that he is never anything but Israel, though it is possible that the Prophet may have reduced Israel to an individual. This is unlikely. The alternative is that the Servant is idealised and personified—the true Israel in Babylon as distinct from the scattered fragments elsewhere. The only positive argument for the personal theory is that the descriptions in the chapters just named are plainly personal. But this is a weak argument. Who will undertake to distinguish between a person and a personification? This Prophet is fond of personification, and we should take his Zion and Jerusalem for persons if we did not know otherwise. It is not such descriptions in themselves that will decide anything, but the substratum which occasionally shines through them. Now, this even in chaps. xlix. and liii. seems National—for example, when the Servant is called the servant of rulers, and when it is said that kings shall shut their mouths and stand up before him. The difficulties in the way of the personal theory meet one at every step. If the Servant be an historical person of the future to the Prophet, where is this future to be placed? According to the representations of the Prophet, the sorrows of the Exile are Israel's last sorrows, and the Restoration is the initiation of final felicity (chap. lx.). There is no place for the sufferings of the Servant after this. The Prophet's horizon is bounded by the Restoration, and the great drama of Israel's redemption is enacted on his side of that event, not on our side of it. Such is the construction which Delitzsch and most modern writers put on the Prophet's conceptions, and it is hard to see how another can be supported. A remark, vol. i., p. 237, leaves us in doubt how Mr. Cheyne stands in regard to this point. It may be safely said that if this Prophet was himself a contemporary of the Exile he cannot have meant by the Servant an individual.

Mr. Cheyne's theory leads him to some rather violent measures. In chap. xlix., where the Servant is an individual if he is one anywhere, he is called *Israel*. This has always been a rock of offence to the supporters of the personal theory. Mr. Cheyne's solution is perhaps as good as any can be—it is, that the use of the word *Israel* is an "inconsistency" on the Prophet's part, who is halting between two conceptions of the Servant, the national and the individual. Curious that the Prophet, having safely effected this transition in chap. xlii., should run aground in

chap. xlix. Another intractable passage (chap. li. 16) "originally stood in some other context" (p. 33). Certainly a passing remark on chap. xlix. illustrates better than anything the influence of the author's idea of the Servant on his exegesis. He says (p. 10), "The Servant, wearied with the infatuated opposition of the majority of the Israelites, turns to the countries and peoples afar off" (chap. xlix. 1). Surely this is not the Prophet's idea? Whoever the Servant is, does he not reach the nations through Israel redeemed? and is it not *because* God has redeemed his servant Jacob that the Servant turns to the Gentiles? Now God's purpose with the Servant begins to concern them. Can it be accidental that the two most splendid delineations of the Servant, where he comes in contact with the "isles" (chap. xlix.) and "kings" (chap. lii. 13, *sqq.*), both immediately follow passages which are graphic pictures of God's final redemption of Israel his people, and his leading them out of Babylon (chaps. xlviii. 20 and lii. 11)? And when the Prophet says of the Servant that he shall be the light of the Gentiles (chaps. xlii. 6, xlix. 6), and then says, in his final picture of Israel Restored, "Arise, shine . . . and the Gentiles shall come to thy light" (chap. lx.), is there no connexion between the two statements? and is not the connexion that of prophecy and fulfilment?

The materials for answering all the questions regarding this prophecy are to be found within itself; and, though some of Mr. Cheyne's positions are liable to dispute, his work is a very suggestive and instructive contribution to its exposition.

A. B. DAVIDSON.

#### SOME FRENCH BOOKS.

*Essais sur la Littérature anglaise.* Par Emile Montégut. (Hachette.) M. Emile Montégut is now, we think, the *doyen* of French literary criticism of the higher order; and in his case the claims of seniority coincide with those of merit. Subtler and more appreciative than M. Scherer, less crotchety and flighty than M. Taine, he hardly yields to the first in clearness or to the second in literary faculty. But we do not think that he is altogether at his best in these *Essais sur la Littérature anglaise*. The subjects (embracing an essay on English character which is in effect a review of Emerson's *English Traits*; an essay on English literary history which is in effect a review of M. Taine; a paper on Sterne, one on Lord Herbert of Cherbury, and some minor ones on Shakespeare) are sufficiently varied, but no one seems to bring out the best points of M. Montégut's criticism. These are undoubtedly his feeling for poetry as poetry (the point in which M. Scherer is weakest), his appreciation of individual character (the point in which M. Taine is weakest), and a certain faculty of critical divination and construction of which, though M. Renan has it fitfully and within a narrow range, M. Montégut alone among French critics is now master. The little papers on Shakespeare show these points best, but they are slight and occasionally rather fanciful. The Sterne and the Herbert are good, but not specially characteristic, and the longer essays on Emerson and M. Taine are neither specially characteristic nor very good—that is to say, when one remembers how M. Montégut has treated such subjects as Goethe and Boccaccio. The book would be an admirable one for anyone else to have written, but it is not quite up to M. Montégut's mark.

*M. Littré et la Positivisme.* Par E. Caro. (Hachette.) Littré's death in 1881 was followed by a crowd of notices in the newspapers and magazines, of which, perhaps, the most remarkable were those by M. Durand-Gréville in the *Nouvelle Revue*, M. Godefroy in the *Lettres chrétiennes*, and M. Caro in the *Revue des Deux-Mondes*. The latter has now published his articles in a volume which deserves some notice. The first chapter, which is devoted to Littré's life, and the gradual emancipation of his ideas from the later influence of Comte, is an excellent account of the life of the great *savant*. It marks clearly the stages in his mental history, and deduces them from the autobiographical remarks scattered here and there in his Prefaces and more especially in his retracts published in the last edition of his book, *Conservation, Révolution et Positivisme*, which was originally written in the full fervour of his admiration for Comte. The latter part of M. Caro's work contains an examination of Mr. Mallock's *Is Life Worth Living?* It seems that this *tour de force* is seriously considered in France; and, after being twice translated, it is thought worthy of examination by an eminent lecturer, and a member of the Académie française, like M. Caro. A notable point in the book is the author's acquaintance with the doctrines of such English thinkers as Mr. Herbert Spencer and Harriet Martineau, who are far better appreciated in France, and indeed on the whole Continent, than in their own country.

*Contes grotesques.* Par Edgar Poe. Traduction Emile Hennequin. (Ollendorff.) Had this volume contained nothing but translation it would not have called for notice on our part; but the author has prefaced his book with the most original biography of Edgar Poe which has yet appeared in France. M. Hennequin, in his anxiety to place a full and faithful memoir of the famous American writer before his countrymen, confines his lengthy Preface almost entirely to personal facts. Nevertheless, he has not omitted to analyse with the hand of a master the impelling motives of Poe's life and the idiosyncrasies of his mind. Frankly acknowledging the indebtedness of Frenchmen to Baudelaire for his masterly translation of much of Poe's work, M. Hennequin proceeds to show how Baudelaire's estimate of the poet's character was radically wrong, owing to his conclusions having been based upon false premises. M. Hennequin himself makes some happy points with respect to various characteristics of Poe which have not as yet been noticed—such, for instance, as his resemblance to his own "Man of the Crowd" in an *inability to be alone*, the *motif*, in all probability, of many of his so-called "amours." But space forbids any lengthy criticism of this thoughtful "Vie d'Edgar Poe," the material for which its author gracefully acknowledges to have been largely derived from Mr. Ingram's exhaustive biography of the poet. The translations, it should be stated, are of writings not previously made French. M. Odilon Redon contributes a characteristic vignette to the volume.

*Les Orateurs de l'Assemblée Constituante.* Par F. A. Aulard. (Hachette.) This elaborate work is a most valuable contribution to the history of the Constituent Assembly, certainly the most valuable which has appeared for many years; and it ought to be studied if only as a counterpoise to the statements of M. Taine in *La Révolution*. Under the pretext of studying the oratory of the Assembly, M. Aulard has really analysed the politics of every group, and of every famous individual, with citations from their speeches. The most important part of the book is the hundred pages devoted to Mirabeau, where will be found for the first time a table of Mirabeau's most famous speeches, and the

names of the individuals who wrote them for him. Perhaps even more interesting to the general reader is the chapter on Cazales. This most eloquent Royalist has hitherto been greatly neglected, and his name is better known than his speeches or his opinions. M. Aulard has shown his ability to treat of this forgotten orator, and it is greatly to be regretted that the family of Cazales refused to give him access to his papers. M. Aulard has been continuing his studies on the oratory of the Revolution in some remarkable articles on the eloquence of Danton in *La Révolution française*, which we hope will appear at no distant date as part of a book on the orators of the Convention.

*La Révolution 1789-1882*, par Charles d'Héricault (Dumoulin), is to be considered rather as a volume of illustrations than as history. The letterpress, it may be said at once, is quite worthless to the student, as the authors are not so much lovers of the *ancien régime* as haters of every act of every group of revolutionaries, and of all their opinions. Their chief authority is M. Taine, and their arguments are abuse of the Revolution and eulogies of the King, Queen, noblesse, and clergy. Yet the book is a most interesting one; it is a perfect museum of reproductions of rare prints and facsimiles of important documents. It contains several beautiful lithographs of coloured pictures of all dates down to M. Miguélet's "Matin du Thermidor," exhibited in the Salon a few years ago. But the most interesting reproduction is that of a drawing of Danton by David, hitherto unengraved, which shows the master in every line, and is a worthy companion to the great painter's rapid sketch of Marie-Antoinette on her way to execution, which is well known from Challamel's *Histoire-Musée de la République française*. It is to be wished that our English publishers could imitate such illustrated Histories, and supersede the wretched wood-cuts which generally ornament their popular books.

*Les Cahiers des États-Généraux en 1789 et la Législation criminelle*, par Albert Desjardins (Pedrone-Lauriel), is rather a monograph on the law reforms demanded in 1789 than a valuable historical work. It is compiled in the German fashion, and abounds in quotations from the Cahiers, which makes it rather heavy reading. Yet it illustrates how deeply and universally the desire for law reform had spread in France, for nobility, clergy, and *tiers état* alike, relying on the researches of Montesquieu and Beccaria, demanded uniformity of law and humanity in punishment. The most interesting passages in the volume are those which analyse the legal ideas of Brissot, Marat, and Robespierre before 1789, and show how differently they acted when themselves in power. It is a book which must necessarily be consulted by anyone who wishes to understand the motives which directed some of the most durable work of the Constituent Assembly, and prepared the way for the legal reforms of Napoleon.

*Les Essais de Lord Macaulay.* Par Paul Oursel. (Hachette.) An example of M. Oursel's method of treatment will give a better account of his book than anything else. He is dealing with Macaulay's well-known essay on Southey's *Colloquies*, and he starts by apparently giving his readers an account of Southey's position and political views; but a close inspection shows that in doing this he is merely abstracting Macaulay's own account of his adversary. Now this would be dangerous in any case, considering Macaulay's idiosyncrasy, but in writing for French readers who probably know nothing whatever of Southey, except (if they are better read than ordinary) that Byron made fun of him, it is very dangerous

indeed. The same fault, that of in effect giving Macaulay's views when he seems to be speaking from his own place, injures M. Oursel's book throughout. He has, however, evidently taken a great deal of pains to familiarise himself with his immediate subject, and his work is well arranged and well written.

*Histoire de la Littérature anglaise.* Par Augustin Filon. (Hachette.) M. Augustin Filon appears to have taken a great deal of trouble about the History of English Literature which he has contributed to the series already containing (to name no others) M. Demogeot's well-known and excellent manual of French literature. His accounts of the greater authors are extensive and careful, showing, at least, that he has taken great pains to consult what other Frenchmen have said about them. We wish that we could feel more certain than we do that this is a good way of securing accuracy. When we come to the minors another disagreeable uncertainty begins to weigh on us. The first requisite of every historian of literature is that he shall at any rate read, if not judge, for himself. We should ourselves say that he must both read and judge; but, beyond doubt, if he chooses to subordinate his own judgment, he must at least correct the judgment of others by it. Has M. Filon done this? Perhaps he has, but, if so, he has done his utmost to conceal the traces of the process. What is to be thought of a writer who tells us that Herrick "s'approprie les nouvelles formes poétiques [it is exactly what Herrick does not do] mais c'est pour y adapter le plus souvent les contes les traditions et les légendes de la vieille Angleterre." What Herrick is this, and where on earth did M. Filon find him? Again, what a singular critic of English literature is he who can discover in the *Urn-Burial* nothing but a "dissertation baroque," in *Religio Medici* nothing but a "pot-pourri à la Montaigne," without adding one single word on Browne's unsurpassed splendour of style at his best? The extraordinary paragraph which precedes the notice of Browne forces us to conclude that M. Filon thinks Walton's *Angler* to be a poem, for he informs us that Izaak "se croit poète," and that "tout le monde l'a cru," and that he "introduces in verse persons who discuss the claims of the king and the Parliament and the rival merits of hunting and fishing." Yet again, M. Filon is much pleased with "l'aimable ballade de Sir Richard Lovelace," which the reader may be surprised to hear, is nothing but our old friend the "Ballad on a Wedding." The Restoration drama is a subject on which English writers themselves too frequently make muddles; but M. Filon, disdaining the vulgar confusion which ranks Congreve with Wycherley, tells us that the former "lived long enough to bend his supple talent to a degree of politeness which the contemporaries of the two Stuarts and William had not attained, and so deserved the applause of the readers of Addison." Certainly he lived long enough, but few readers of the phrase would guess that Congreve's last play is dated years before the death of William. Unluckily, it is scarcely possible to open a single page of M. Filon's book without coming across these blunders, every one of which is incompatible with the barest first-hand acquaintance with the works and lives of his subjects. In comparison with them it is indifferent that M. Filon persists in calling Lamb's sister "Mary Ann," though it is not uncharacteristic.

*Bibliographie des Œuvres de Beaumarchais.* Par H. Cordier. (Quatin.) This is an excellent addition to the numerous careful and handsome bibliographic monographs which have been recently produced by French scholars. It has for frontispiece an exceedingly

handsome portrait after Cochin, and the letter-press appears to be both very full and very conscientious.

# CURRENT LITERATURE.

MR. R. H. SHEPHERD has now ready for delivery to subscribers his *Bibliography of Swinburne*, being a neat pamphlet of forty pages. It contains 151 entries, extending over a period of just twenty-five years. The first entry is a table of contents of the only three numbers published of the Oxford *Undergraduate Papers* (December 1857 to April 1858), among which Mr. Shepherd is able to assign only a fragment on "Queen Iselt;" and it ends with the recently issued *Century of Roundels*. Mr. Shepherd's address is 5 Bramerton Street, King's Road, Chelsea.

*Spenser for Home and School.* Selected and Arranged, with Notes, by Lucy Harrison. (Bentley.) This must be, we fancy, the first attempt to introduce the whole field of Spenser's poetry to the general public. While giving Miss Harrison all praise for the enterprise—for the execution not less than for the design—we must also say that she has attempted too much. In the first place, the book, though pleasant in outward guise, is too closely packed with print. We could well have spared some of the selections from "The Faerie Queene," or even the whole of "Mother Hubbard's Tale," in order to allow more room for the notes at the end, which are so compressed as to be little better than a glossary. Above all, why is the "Epithalamium" altogether omitted? And why is the name of the present Dean of Winchester misspelt more than once? However, books of this sort are so welcome that we feel ashamed of ourselves for having thus treated it in the spirit of fault-finding. It deserves a wider circulation than we fear it will get.

*The Witness of God and Faith: Two Lay Sermons* by the late T. H. Green. With an Introductory Notice by the late Arnold Toynbee. (Longmans.) To all Oxford men of the last dozen years this title-page will tell its own story. For the benefit of others, it may be as well to say that they will here find the most characteristic evidences both of the late Prof. Green's intellectual power and of the means by which that power influenced his pupils. One of these pupils was Arnold Toynbee; and a melancholy interest attaches to the fact that he himself did not survive to see through the press what his teacher had entrusted to him in his last illness.

THE new volume which Messrs. George Bell and Sons have added to their edition of Emerson's Works (being vol. iii.) contains—first, the two series of essays collected under the headings of "Society and Solitude" and "Letters and Social Aims," together with the poems entitled "May-Day and other Pieces;" and, secondly, a number of miscellaneous papers, written at various times and never before reprinted, and eight additional poems. The total amount of new matter amounts to a little more than one hundred pages. The most interesting, perhaps, are the papers on Milton, Landor, Thoreau, Carlyle's *Past and Present*, and Plutarch.

THE edition of Shakspeare in the "Parchment Library" (Kegan Paul, Trench and Co.) has now reached its tenth volume, which contains "Macbeth," "Hamlet," and "King Lear." The two last volumes in the "Riverside Edition" of Hawthorne's works, issued by the same publishers, are devoted to "Our Old Home" and "Passages from the English Note-Books." We have seldom been able to praise the etchings in this edition, but the view of "St. Paul's" in vol. viii. seems to us as much above the average as that of "A London Suburb" in vol. vii. is below it.

THE latest addition to the attractive series of Mr. W. D. Howells' works which Mr. David Douglas is publishing at Edinburgh contains "Out of the Question" and "At the Sign of the Savage."

IN the ACADEMY of July 28 Mr. C. S. Ward's *Eastern Counties* in the "Thorough Guide" series (Dulau) was shortly noticed. We have since tested it by actual use, and have been pleased to find that our favourable opinion has been entirely confirmed. For the needs of an ordinary walking tourist no Guides are equal to these.

MESSRS. FIELD AND TIER have sent us a plain and elegant reprint of Jeremy Taylor's sermon on "The Marriage Ring," with a Preface by Mr. J. A. Kerr.

# NOTES AND NEWS.

WITH reference to the "Shapira MSS. of Deuteronomy," we must refer our readers to the letter of M. Clermont-Ganneau in the *Times* of August 21, which apparently is to remain unanswered. That letter is as decisive, from the point of view of extrinsic evidence, as Dr. Neubauer's letters in our own columns are regarding internal testimony. Now that the bubble has been pricked, we cannot refrain from expressing our astonishment at the attention which has been given to such a matter in quarters where more discernment—or, at least, more caution—might have been expected.

WE hear that Mr. Henry Irving hopes to protect himself against the "interviewer" during his American tour by having an authorised interviewer of his own. Some little while ago there appeared in *Harper's Magazine* an article on Mr. Irving, by his friend Mr. Joseph Hatton, giving Mr. Irving's opinions of his audiences and some entertaining incidents of his career in dialogue form. This article supplies the precedent which Mr. Irving has chosen for recording his own "Impressions of America," which he contemplates publishing on his return to England next year. Mr. Irving will speak the book—as we understand; Mr. Joseph Hatton will write it.

MR. W. J. LINTON has nearly ready for publication a large collection of English poetry, arranged on a somewhat novel plan, upon which he has been engaged for some time past in collaboration with Mr. R. H. Stoddard. It consists of five volumes, each of about three hundred pages, thus entitled: (1) Chaucer to Burns; (2) Lyrics of the Nineteenth Century; (3) Ballads and Romances; (4) Dramatic Selections; (5) Translations. In each volume the poets will be given in chronological order, with a brief biography and explanatory notes. The Prefaces are written by Mr. Stoddard, while Mr. Linton makes himself responsible for the accuracy of the text. The work is to be published this autumn at New York by Messrs. Charles Scribner's Sons; and we hope that no difficulties of copyright will prevent its being issued likewise in this country.

AS was to be anticipated, an American publisher has conceived the idea of issuing a reprint of the new edition of the *Encyclopædia Britannica*, with biographies of men who have died since the appearance of the earlier volumes. Among the new articles will be "Bagehot," by Mr. Hutton; "Lord Beaconsfield," by Mr. Kebbel; "Carlyle," by Mr. Lindsay Smith; and "Emerson," by Mr. Frank B. Sanborn.

A CHANGE has taken place in the well-known firm of David Nutt, 270 Strand, by which Mr. Meno Haas will be taken into partnership by the widow of the late David Nutt and her son, Mr. Alfred Nutt. Mr. Haas has been connected with the business since 1849, and all who have

had any intercourse with him are under deep obligations to him not only for his knowledge, but also for his unfailing courtesy. The style of the firm and its financial position remain unaltered.

MR. W. J. ROLFE, the American editor of *Shakspeare*, is now on a visit to England.

A THIRD edition is now in the press of Sir Erasmus Wilson's popular and handy History, *The Egypt of the Past*, with additional illustrations, maps, and considerable augmentation of the text.

MR. SATCHELL purposes adding to the series of reprints of the *Treatyse of Fysshynge* upon which he is engaged those versions to which the names of L[eonard] M[ascall] and William Gryndall are attached, and also that which appeared in a *Jewell for Gentrie* (1614).

THE *National Review* for September will contain articles on "Colonial Policy," by Sir Bartle Frere; "Cricket," by Lord Harris; and "The Art of Preaching," by Lord Carnarvon.

MR. W. J. LOFTIE writes "About Westminster" in the forthcoming number of *Merry England*. The article contains some information not generally known about the way in which the Grosvenors won their Westminster estates; and it will be accompanied by an etching of "The Abbey by Moonlight," from the needle of Mr. Tristram Ellis.

IN the September number of the *Expositor* the writer who signs himself "Almoni Poloni" contributes a paper on "Miracles," in which he offers a solution of the problem to men of science, and challenges them to refute it. Miss Weld contributes a second article on the "Route of the Exodus," in which she a little recedes from the view of Canon Scarth, and lays down an itinerary of her own.

MR. POINGDESTRE CARREL, who has lately returned from a visit to Algeria, contributes to the September number of the *Bibliographer* an article on the book collections of that country.

SIR JAMES RAMSAY has continued his researches on the receipts and expenses of our early kings; and the September number of the *Antiquary* will contain an article by him on the accounts of Henry V.

UNDER the title of "A Hundred Days in Canada and New Mexico," Mr. George Jacob Holyoake is commencing a series of sketches of travel, undertaken in furtherance of the publication of a guide-book for settlers.

MR. MONCURE D. CONWAY, who recently started on a trip round the world, is writing a description of his travels for the *Glasgow Herald*.

IT is not unworthy of record that *Rab and his Friends* has now reached an issue of fifty-eight thousand.

A MEETING was held at Leeds last week, under the presidency of the mayor, of persons interested in compiling an adequate History of Yorkshire. On the motion of the Rev. R. V. Taylor, of Melbeck, a committee was appointed to confer with the Yorkshire Archaeological Society and other county bodies, with a view to furthering the scheme.

A BRASS tablet, with the following inscription, has just been placed on one of the pillars of St. Giles's Cathedral, Edinburgh, by Mr. James Gibson Craig:—

"In memory of John Craig, for many years a Dominican friar in Italy; embraced the Reformed faith, and was by the Inquisition at Rome condemned to be burnt; escaping to his native country, he became assistant to John Knox at St. Giles's, and minister of the King's household. He was author of the King's Confession or National Covenant of 1581. He died in Edinburgh in his eighty-ninth year."

MRS. HANNING, of Hamilton, Ontario, the surviving sister of Thomas Carlyle, writes to the *New York Critic* that such letters of her brother as happen to be in her possession are "not for publication."

A CORRESPONDENT of the *Revue politique et littéraire* quotes a little-known verse of the "Marseillaise," which is supposed to have been added to the song by Gen. Montesquiou, who led a French army into Savoy in 1792. It has some interest as showing that the "Marseillaise" was then regarded not only as a battle-cry, but as a watchword of Republican unity:—

"Savoisiens, peuple paisible,  
Va, ne crains rien de nos guerriers;  
Le Français est fier, mais sensible;  
Il joint l'olive à ses lauriers.  
Guerre aux châteaux, paix aux chaumières,  
Voilà désormais nos traités;  
Loin de conquérir des cités,  
Nous cherchons des amis, des frères.  
Aux armes, etc."

WE have received but lately the *Compte-rendu* of the fourth Congress of Americanists, held at Madrid in 1881, presented to the Belgian Geographical Society in 1882 by their deputy, M. A. Bamps. The report is marked by clearness and by the absence of undue technicality. It would astonish the general reader to see how much of interest, and almost of romance, clustered round these debates. He will find here the result of the latest researches on the Norse, Irish, Breton, and Basque pre-Columbian expeditions to America. Something is told of St. Brendan's Isle and of the lost Atlantis, and still more startling are the theories of modern savants as to Egyptian, Greek, and Jewish occupations of America. The number of MSS. about America existing in Spain surprised the congress. One speaker mentioned upwards of one thousand unpublished maps known to him, and another reported on seventy original and unpublished works on the languages of America; and besides all this is the vast mass of more purely historical documents. The specimens given in the exhibition more than confirmed these statements. M. Bamps' wish as to the free opening of the archives at Seville is now an accomplished fact.

#### AMERICAN JOTTINGS.

MESSRS. HOUGHTON, MIFFLIN AND CO., of Boston, will publish early in September the first volume of a "Riverside Edition" of Emerson, as a companion series to the "Riverside Edition" of Hawthorne which Messrs. Kegan Paul, Trench and Co. have introduced into this country. It will consist of eleven volumes in all, two of which will contain essays, lectures, and addresses, here collected for the first time by Emerson's literary executor, Mr. J. Elliot Cabot. They will be entitled "Essays: Third Series" and "Miscellanies," the volume which before had the latter title being now called "Nature, Addresses, and Lectures." There will be two new portraits—one an etching after a drawing made on Emerson's first visit to England, the other a steel-engraving from a late photograph. An *édition de luxe* is to be printed from the same plates.

PROF. WADSWORTH, of Harvard, has compiled a genealogy of the Wadsworth family, in which he tries to show that the two poets Wordsworth and Longfellow had a common ancestor. It appears that the great-grandfather of Wordsworth spelt his name William "Wadsworth;" while Longfellow was descended on his mother's side from one Christopher Wadsworth, who landed at Boston in 1632. But the connexion between this William and this Christopher remains to be proved.

SOME years ago a merchant of Philadelphia began to form a collection of original prints, &c., to illustrate Dr. Doran's *Annals of the Stage*. His collection, together with a similar one formed by another amateur, ultimately passed into the hands of a certain Mr. E. R. Cope, of Germantown, who has himself devoted much time and money to the pursuit of ransacking the printshops of England and the Continent, as well as of America. At last the collection is completed to the satisfaction of its owner. It now numbers 2,300 examples, and has been bound up in thirteen handsome folio volumes. As an illustration of its exhaustive character, we may mention that the Kemble and Siddons family furnish subjects for 134 pictures, while of David Garrick and his wife there are no less than fifty-one portraits.

NOT less than five illustrated editions of Mr. Black's new novel, *Yolande*, have already been sold by Messrs. Harper in their "Franklin Square Library."

AN American publisher announces a volume of George Eliot's miscellaneous works.

AN edition of the *Waverley Novels* is now being issued in America at fifteen cents per volume, or three dollars (12s.) for the whole twenty-six, which claims to be the cheapest edition ever published.

IN the last session of the Canadian Parliament an Act was passed admitting to free postage all newspapers and periodicals despatched from the office of publication.

A NEW monthly magazine, whose title of *Shakespeareana* ought to be representative of its contents, is announced to appear at New York in November.

THE latest addition to Mr. W. M. Griswold's "Q. P." Indexes (being No. 13) is one of "articles relating to history, biography, literature, society, and travel contained in collections of essays." It consists of forty-six pages, and contains references to 799 volumes in English, French, and German. Mr. Griswold purposes to take in hand next the *Revue des Deux-Mondes*, beginning with September 1870.

THE *Critic* of August 11 prints a letter from Walt Whitman, in reply to an invitation to attend what is styled the "tercio-millennial" (i.e., one-third of a thousandth) celebration of the foundation of the city of Santa Fé, in New Mexico. It is interesting as expressing a warm recognition of the worth of the Spanish stock in North America, and also (though more hypothetically) of the aboriginal element.

THE *Literary World* of Boston thus records the results of the women's classes at Harvard:—"The work of the Harvard Annex is beginning to tell. Two of the late pupils are under engagement of marriage to former instructors, and two others have broken down in health, one having become totally blind. So that some of the first friends of the enterprise are now asking with shadowed faces: 'Whereunto will this thing grow?'"

#### SWISS JOTTINGS.

ON September 10 a conference of the Association littéraire internationale will meet at Bern to arrange the business of the general congress which is to be held later at Amsterdam. The object of the association is the union of the several States by an international treaty for the protection of literary and artistic property. The project of the treaty, which is already sketched out, aims at simplicity of statement, and contains only five articles. The congress will assemble this year for the sixth time. Victor Hugo is honorary president. A Swiss committee, with Bundesrath Droz at its head, has been formed for the reception of members attending the preliminary conference.

PROF. RITTER, of Geneva, has published a pamphlet of genealogical researches concerning his native city, in which he traces the descent of (among others) M<sup>me</sup>. de Staël. Her father, the celebrated Necker, is sometimes said to have been of English or Irish origin. But Prof. Ritter shows that the family for three generations had been settled as lawyers at Oustrin, in Prussia; and that Necker's own father had been induced to migrate to Geneva by George I. of England, for the special purpose of opening a pension for English boys.

DR. STRICKLER, archivist of Zürich, and the author of the best recent short History of the Swiss Confederation, is about to remove to Bern in order to devote himself to the completion of his History of the "Helvetik," which he commenced about six years ago. The mass of documents bearing on that episode in Swiss history is so immense that Dr. Strickler expects the completion of his work to occupy him for at least seven years longer.

PROF. RUDOLF RAHN, who has been engaged for the last twenty years in the study of the art-monuments of Switzerland, has just published a new series of essays and lectures, under the title of *Kunst- und Wanderstudien in der Schweiz*. They are mostly reprints of articles from the *Mittheilungen* of the Antiquarische Gesellschaft of Zürich, the *Schweizergeschichtsfreund*, the *Neujahrsblatt* of the Zürich Künstlergesellschaft, and the serial published by the Historische Verein of St. Gallen. The value of the contributions of Swiss scholars to the numerous local and specialist publications of their fatherland is widely recognised in Germany; and one, and not the least, of our own living historians has made use of them. Switzerland has never been an eminently artistic land; and its two most brilliant and productive periods—St. Gallen in the ninth and tenth centuries and Basel in the time of the Renaissance and the Reformation—can hardly be claimed as definitively Swiss.

# ORIGINAL VERSE.

## NYMPHOLEPTOS.

It was in the forest-deeps,  
Where the beeches are green on high,  
And the golden sunshine sleeps,  
Shut out from the blue of the sky,  
And the mountain-brook down leaps  
That he saw the Vision, which steeps  
Men's souls in fire, till they follow,—  
And he who follows must die.

Only once—and the gleam of her eyes  
Hath kindled a light in his soul,  
More than of moons that rise,  
More than of stars that roll:  
And the brow, so holy and wise,  
And the lips, where locked sweetness lies . . .  
And he must follow, follow,  
Though he never reach the goal.

He sprang through the tangled brake,  
He tore his hands on the thorn,  
He splashed through the reeds of the lake,  
And the black night passed, and the morn  
Reddened, and found him awake.  
And the lynx, and the water-snake  
Stirred, starting at him who followed  
The trail, all weary and worn.

Where the slopes are mossy and green,  
Where the laurels bloom in the shade,  
He waited with reverent mien,  
When the noon-glory flooded the glade,  
He knelt, and waited his queen,  
To catch but her garment's sheen,  
He strained his eyes in the twilight,  
And watched, and was not afraid.

When the hemlocks were black in the sky,  
And the stars looked down on his doom,  
He followed their course on high,  
And he heard the bitt'n boom,

For he wandered far and nigh,  
Wherever the night-owls cry,  
And the glowing eyes of the panther  
Gleam green through the forest gloom.

And changed and marred of face,  
He came back to the dwellings of men,  
They knew not of the grace  
That had come to him there and then,  
In the lonely forest-place;  
And they pitied his bitter case,  
Or laughed, maybe—and he left them  
To follow the track again.

And under the wide blue heaven,  
On a bare and lone hill-side  
Of splintered granite, storm-riven,  
They found him, with arms flung wide,  
As if he had vainly striven,  
Desperate and frenzy-driven,  
To clasp the feet of his Vision,  
That flashed on his sight as he died.

A. WERNER.

# THE ORIENTAL CONGRESS AT LEYDEN.

As we have already announced, the sixth international Congress of Orientalists will be held this year at Leyden, from September 10 to 15. The president of the local committee is Prof. Kuenen, who takes the place of the lamented Dozy; the vice-president, Prof. Kern; the two secretaries, Profs. de Goeje and Tiele; the treasurer, Dr. Pleyte. On this occasion the congress will distribute itself into five sections: (1) Semitic, with subdivisions for Arabic and for Assyrian; (2) Aryan; (3) African, or, more strictly, Egyptian; (4) Central Asia and the Far East; (5) Malay and Polynesian—a new section created partly because of the special interests of Holland in these regions, and partly because of the international colonial exhibition now open at Amsterdam. The official languages of the congress are Dutch, French, and Latin; but papers may also be read in English, German, and Italian. A special exhibition of MSS., books, and other objects has been formed; and the museums and libraries of Leyden will be thrown open. There will be excursions to The Hague and to Amsterdam; and the usual dinner will be held on the evening of Friday, September 14. Orientalists are admitted to the congress on payment of six florins. Both the Dutch and Belgian railway companies have made a reduction of fifty per cent. on their fares.

We understand that the Bombay Government, which has always been distinguished for its enlightened patronage of literary and archaeological pursuits, has granted leave of absence to Prof. Peterson, who is coming from Bombay to attend the congress. He is to report on the progress made in the Bombay Presidency in the search for Sanskrit MSS., and on some recent archaeological discoveries. Prof. Peterson has just brought out a new volume of his edition of the *Kādambarī*, which contains an important Introduction to the whole work, and much valuable information on the period of literature to which Bāna belongs. Pandit Shyāmsaji Krishnavarmā, of Balliol College, Oxford, who was present at the Berlin congress in 1881 as a representative from India, has again been appointed a delegate by the Secretary of State.

The following are some of the papers already promised:—Section I.: "The Best System of Editing the Text of the Old Testament," by Prof. Oort; "The Religion of the Harranians," by the late Dozy; "Some Newly Discovered Assyrian Inscriptions," by M. Jules Oppert; "The Origin of Persian Writing," by M. Halévy; "The Decipherment of the Mal-Amir Inscriptions and the Origin of the So-called Median Texts," by Prof. Sayce; "The Goddess Istar in the Babylonian Myth," by Prof. Tiele. Section II.: "Pali Literature," by Prof. Rhys Davids; "The Asoka Inscriptions and

the Origin of the Indian Alphabet," by Mr. R. N. Cust; "A Sanskrit-Kavi Dictionary found in an Old Javanese MS.," by Prof. Kern; "The Age of the Avesta and the Value of Parsi Tradition," by M. C. de Harlez; "The Words for God—Mazda, Ahuramazda, and Ahura—in the Avesta," by the Dastur Jamaspji Minocheherji. Section III.: "The Crowning of Mummies and the Crown of Justice," by Dr. Pleyte; "The Vowel Ablaut in Coptic," by Dr. Abel; "A Fragment of a Mummy Case, apparently of the XXist Dynasty, containing the Cartouche of an Unknown King," by Miss Amelia B. Edwards. Section IV.: "The Dialects of Central Asia," by M. J. van den Gheyn; "Buddhist Masses for the Dead at Amoy," by Dr. de Groot. Section V.: "The Lexicological Affinities of Malagasi with Javanese, Malay, and the Other Principal Languages of the Indian Archipelago," by M. Aristide Marre; "Roots in Javanese," by A. C. Vreede; "Roots in Malay," by J. Pijnappel; "The Collection of Folk-lore in the East," by the Rev. J. Long.

# THREE EARLY ITALIAN SONNETS.

Trieste: Aug. 20, 1883.

I VENTURE to ask hospitality for the three following sonnets, the earliest specimens of their kind taken from Crescimbeni. The first (circ. A.D. 1200) by Lodovico della Vernaccia, a statesman's address to the citizens of Florence, is interesting from its perfect Petrarchian form of quatrains and tercets. The second and third both date from a generation later (1230); and, while the tercets are regular, the quatrains have alternate rhymes, after the fashion of the Shaksperian stanza termed a sonnet. That of Messer Polo di Lombardia (Paulo di Castello) is hopelessly corrupt: in l. 12 for *Risprendon chi*, I am tempted to read *Rispondo a chi*. Pier (Pietro) delle Vigne, alias Petrus de Vinea, was chancellor-secretary to the Hohenstaufen Emperor, Frederick II., who caused him to be killed by basining (*bacinare*); Dante (*Inf.* xiii. 58) introduces him saying,

"I be the man that hent the twain of keys."

My object is to contrast a literal rendering with the faithful version of the lamented D. G. Rossetti in *Dante and His Circle*.

## I.

LODOVICO DELLA VERNACCIA.

If you, O Citizens! theme so high, so digne  
As our ambitious deeds aimed honestly,  
Glossing the text would test by phantasy  
Seemeth it not some pastime infantine?  
If on our accidents and intestine  
Troubles you ponder with due modesty,  
You will incline your stubborn souls and see  
Deep rooted in your hearts the horny spine.

When lief would Reason punish all offences  
Of divers foemen and debel the proud  
Ne'er must the triumph of the Sword be shent:  
But, an by violence spoiled and high pretences  
It must be used on the losel crowd,  
Sole shall the Sword be held magnificent.

## II.

MESSER POLO.

E'en as the Leven-fire with lamping light  
Starkens in obscure air, and then resplends  
Wi' glare far broadening and blazing bright  
While crash of thundering storm on Earth  
descends;  
That Men advised be by fear and fright  
Things may be true to him that Truth intends,  
So when I view her in my captive plight  
Returning splendour to these eyne she lends.

And since she fared in sight with splendour  
fraught  
All tongues, so cruel-fond of evil tale  
Thunder their parles, and hurt for me have  
wrought.  
I answer those at thee would see me rail  
Full oft shall trouble turn a man to naught  
But life of finer Love shall never fail.

## III.

PIER DELLE VIGNE.

Now for that eyne view not the form of Love,  
Nor may his shape be weighed in corporal way,  
Amid the many-headed some would prove  
Love to be nothing and his life deny;  
But, sithence Love our every sense can move  
With lordly power and gar all hearts obey,  
More price he fairly claims to his behoove,  
Than were Love visible to our visual ray.  
Yet as the virtue unto Magnet dight  
Attracteth iron while none the draughtage see'th  
Yet to himself he draweth with dominant hest;  
Thus me this matter shall to trust invite  
That Love hath being; and dealeth firmest  
Faith  
To see firm Faith in Love by folk confest.

RICHARD F. BURTON.

## SELECTED FOREIGN BOOKS.

## GENERAL LITERATURE.

- BISMARCK nach dem Kriege. Ein Charakter- u. Zeitbild. Leipzig: Renger. 5 M.  
BRIEFE d. Herzogs Karl August u. Sachsen-Weimar-Eisenach an Knebel u. Herder. Hrsg. v. H. Düntzer. Leipzig: Wartig. 4 M.  
FRANKEN, D., et J. P. VAN DER KELLEN. L'Œuvre de Jean van de Velde, décoré. Paris: Rapilly.  
GLASNAPE, C. F., u. H. v. STEIN. Wagner-Lexikon. Hauptbegriffe der Kunst- u. Weltanschauung. Richard Wagner's. Stuttgart: Cotta. 15 M.  
KLEIN, W. Die griechischen Vasen u. Meistersignaturen. Wien: Gerold's Sohn. 4 M. 40 Pf.  
MIKLOSICH, F. Ueb. Goethe's "Klaggesang v. der edlen Frauen d. Assan Aga." Geschichte d. Originaltextes u. der Uebersetzung. Wien: Gerold's Sohn. 1 M. 40 Pf.  
MONTÉPIN, X. de. Le dernier Duc d'Hallali. Paris: Dentu. 6 fr.  
SIMON, Jules. L'Affaire Nayl: trois condamnés à mort. Paris: Calmann Lévy. 5 fr.

## THEOLOGY.

- BRATKE, E. Justus Gesenius, sein Leben u. sein Einfluss auf die hannoversche Landeskirche. Göttingen: Vandenhoeck. 4 M.  
MAINLANDER, Ph. Die Philosophie der Erlösung. 2. Bd. Zwölf philosoph. Essays. 4. Lfg. Frankfurt-a-M.: Koeltz. 2 M. 40 Pf.  
WEIERICH, F. Das Speculum d. h. Augustinus u. seine handschriftliche Ueberlieferung. Wien: Gerold's Sohn. 60 Pf.

## HISTORY.

- ANNALES imperatorum et paparum Elstettenses Uebens. u. erläutert v. J. Düringer. 1. Th. Eichstätt: Stillknecht. 2 M.  
FONTES rerum Bernensium. 1. Bd., umfassend die Zeit bis 1218. 4. Lfg. Bern: Dalp. 3 M. 60 Pf.  
GROSS, Ch. Gilda mercatoria. Ein Beitrag zur Geschichte der engl. Städteverfassung. Göttingen: Deuerlich. 2 M.  
HORAWITZ, A. Erasmus. III. 1519-30. Wien: Gerold's Sohn. 70 M.  
MATZAT, H. Römische Chronologie. 1. Bd. Berlin: Weidmann. 8 M.  
NIELSEN, O. Kjöbenhavn i aarene 1536-1600. II. Dl. 2. Hft. 2 Kr. 50. Kjöbenhavns diplomatarium. VI. Bds. 1. Hft. 4 Kr. Copenhagen: Gad.  
TUPETZ, Th. Der Streit um die geistlichen Güter u. das Restitutionsedict (1629). Wien: Gerold's Sohn. 5 M.  
URKUNDBUCH zur Geschichte der Herzöge v. Braunschweig u. Lüneburg u. ihrer Lande. Hrsg. v. H. Sudendorf. 11. Thl. 3. Abth. Göttingen: Vandenhoeck. 6 M.

## PHYSICAL SCIENCE AND PHILOSOPHY.

- ARCHIVIO del Laboratorio crittogamico Garovaglio presso la r. Università di Pavia, red. da A. Cattaneo. Vol. IV. Milan: Hoepli. 20 fr.  
BACHARACH, M. Abriss der Geschichte der Potentialtheorie. Göttingen: Vandenhoeck. 2 M.  
BRASS, A. Biologische Studien. 1. Thl. Die Organisation der thierischen Zelle. 1. Hft. Halle: Strien. 9 M.  
DOMBROWSKI, R. v. Der Fuchs. Monographie. Wien: Gerold's Sohn. 14 M.  
FISCHER, K. Kritik der Kantischen Philosophie. München: Bassermann. 2 M.  
HOFFMANN, C. K. Die Bildung d. Mesodermis, die Anlage der Chorda dorsalis u. die Entwicklung d. Canalis neurentericus bei Vogelembryonen. Amsterdam: Müller. 5 M.  
STACHE, G. Fragmente e. afrikanischen Kohlenkalkfauna aus dem Gebiete der West-Sahara. Wien: Gerold's Sohn. 5 M. 40 Pf.  
WERNER, K. Die Cartesisch-Malebranche'sche Philosophie in Italien. II. Glac. Lfg. Gerold. Wien: Gerold's Sohn. 1 M. 20 Pf.  
ZIMMERMANN, R. Ueb. Hume's Stellung zu Berkeley u. Kant. Wien: Gerold's Sohn. 1 M. 20 Pf.

## PHILOLOGY.

- CHRONIK, anonyme arabische. Bk. XI. Aus der arab. Handschrift der k. Bibliothek zu Berlin, Petermann II, 638, autographirt u. hrsg. v. W. Ahlwardt. Leipzig: Hinrichs. 16 M.

- ENGELBRECHT, A. G. Studia Terentiana. Wien: Gerold's Sohn. 3 M.  
GOMPERZ, Th. Herodoteische Studien. I. Wien: Gerold's Sohn. 60 Pf.  
HIRSCHFELD, O. Gallische Studien. Wien: Gerold's Sohn. 90 Pf.  
KINCH, C. F. Quaestiones Curtianae criticae. Copenhagen: Gyldendal. 2 Kr.  
KRAFFT, H. Beiträge zur Kritik u. Erklärung lateinischer Autoren. Auriach: Reents. 3 M. 60 Pf.  
KREMER, A. Frhr. v. Beiträge zur arabischen Lexicographie. Wien: Gerold's Sohn. 1 M. 50 Pf.  
MOEDTMANN, J. H., u. D. H. MUELLER. Sabäische Denkmäler. Wien: Gerold's Sohn. 9 M.  
PLAUTI, T. M., comediae. Rec. et enarravit J. L. Ussing. Vol. 4. Pars 2. Pseudolum et Poenulum continens. Leipzig: Weigel. 10 M.  
SAUPPE, H. Emendationes Plutarchae. Göttingen: Dieterich. 80 Pf.  
WILSLOCKI, H. v. Die Sprache der transsilvanischen Zigeuner. Grammatik u. Wörterbuch. Leipzig: Friedrich. 3 M.

## CORRESPONDENCE.

## THE SHAPIRA MSS. OF DEUTERONOMY.

Oxford: Aug. 19, 1883.

I have to correct two involuntary misstatements in my last letter, which I am able to do from Dr. Ginsburg's communication to yesterday's *Athenaeum*. (1) Except in the Decalogue, he says, the writing is continuous, and there is no division into separate words. Points after certain sentences, which are a kind of versicular division, are in the MS. In the original, where a word could not be got into the line, it is divided, and a part of it stands at the end of the line, and the other part begins the next line, as is the case in the inscription on the Moabite stone. Thus far Dr. Ginsburg. I cannot, and will not, undertake to clear up this diversity of writing; I must leave that to the historian of these forged Biblical texts. (2) I see from the published text of the first two chapters of Deuteronomy, according to the Moabite sheepskins, that ii. 9 has *Ar* and not *tr*; why is it, then, translated by *city*, and not as *Ar*? *City* as a conjectural rendering of the last word may be right in an exegetical commentary, but not in a faithful reproduction of a new text. Such a method leads to misunderstandings.

On this occasion I will draw attention to some other blunders in the portion of the text last published by Dr. Ginsburg. i. 20, "Went through all this [not that, which is misleading] great and terrible wilderness which ye saw"; is neither good English nor correct Hebrew. The forger ought to have omitted the words "which ye saw." i. 34, *wayinaf*, instead of *wayiqsof* of the received text, "and was wrath," is nonsense. Perhaps it is a misreading for *wayenaf*; but, according to parallel passages in Deuteronomy, it ought to be *wayithanaf* (see i. 37). The following passage, which is an ignorant amalgamation of Numb. xiv. 21-23 with Deut. i. 38-40, is as incorrect as only school-boys could make it. It runs as follows:—"As I live, surely all the people that sees [not saw; the Authorised Version has *have seen*] my wonders and my signs which I have done these ten times [here supply for the *lacuna* in Dr. Ginsburg's translation "in Egypt to their fathers and," the forger most likely having in mind the ten plagues] they have not hearkened unto my voice, [surely] they shall not see the [not that] good land which I swear to give unto their fathers, save your children and Caleb the son of Jephunneh, and Joshua the son of Nun, which standeth before thee," &c.

For the words "all the people" of the Moabite text, the received text has "all the men," which is logical; are women and children not included in the expression of "people"? "That see" (Numb. xiv. 22) refers to "my glory" in the first instance, which is everlasting, and hence we have the present tense; in connexion with signs and miracles of past time only, we should expect to find "that have seen" (*asher rau*). I will not insist upon the change of *zulahi*, "saw," into *bilthi*, which last is cer-

tainly less emphatic. Now we come to a most illogical construction. God speaks of those who will not see the promised land in the third person. Next comes "your children," and farther on "Joshua . . . which standeth before thee." ii. 14, 16, the Moabite text reads *Anshey M'ribah*, "men of rebellion," instead of the *Anshey ham-milhamah*, "men of war," of the received text. We could admit this emendation, although, according to classical Hebrew, we should expect *Anshey rib*. But "men of war" is the logical idea, when we know that only men aged twenty or more had to perish (Numb. xiv. 29), while there were probably "men of rebellion" under twenty years of age. In the passage "until the men were wasted out by death," the Moabite text has *ad thammu* instead of *ad asher thammu* (cf. Josh. iii. 17). The substitution of the particle *to* for *al*, "not," is admissible as an imitation of the Decalogue, but otherwise irregular. In the passage "The Horim from of old dwelt therein," we find *ישבו* instead of *שבו*, which is rightly introduced in other passages. Is this a slip of the pen? Instead of the correct expression *tesbanim*, "formerly" (A.V. "in time past"), which refers to the tribes which immediately preceded the Moabites, the Ammonites, and the Edomites in their respective countries, and which "God destroyed before them," the Moabite text has *meolam*, "in old time," which means "an indefinite period." Evidently the Moabite vocabulary will be enriched by these new texts. The Moabite Moses seems to dislike the idea of *Elohim* destroying old tribes for the sake of the sons of Esau. He has consequently "The Horim from of old time dwelt therein, and the children of Esau succeeded them, and dwelt in their stead" (ii. 12; of course the Moabite text was another arrangement than the received text). But gradually he becomes more reconciled to the other tribes, and *Elohim* does something for them. As to Moab, he writes "but God destroyed them [not yet "before them"] and they dwelt in their stead." As to Ammon, the Moabite Moses is most friendly in relating that "God destroyed them before them, and they dwelt in their stead." This would throw new light upon the character of Moses according to the Moabite conception. In the condensed Moabite text of Deut. ii. 24-37 we read, "Rise ye up and pass over the river Arnon. This day will I begin to deliver . . . Sihon," where we should have expected, according to all parallel passages, a word like *reeh* before *hayyom*, which ought to be followed by *hazzele*. In the battle against Sihon the Moabite Moses is represented as a Napoleon or a Moltke. While the received text says, "Then Sihon came out against us, he and all his people, to fight at Jahaz" (ii. 32), the Moabite text has "And we went forth against Sihon to Jahaz." In the received text the Israelites approached only the boundary of the land of Ammon, which is strategically correct, whereas the Moabite text has "Ye are to pass this day the coast of the land of the children of Ammon." And this alteration was most probably inspired in order to settle the difficult question about the River Jabbok. Anyhow, I believe that the approach of the Ammonites must have preceded the fight with the Amorites (such, at least, is the statement of the received text), since the Israelites could not have ventured to attack the latter unless the Ammonites had been neutral. The new spelling of the name of the Zamzumim as *Azazumim* facilitates the explanation of the word, which would be contracted from *Azazumim*, "the strong, strong nation." Is this interpretation given by a commentator? If so, we should be on the track of the original upon which the Moabite text is based. Here the printed text before us comes to an end. In the

Times of August 17 the translation of the text is continued as far as the Decalogue. What a pity that the old name of the town of Edrei is illegible in the Shapira sheepskins; it is indeed a loss for the geography of the Holy Land. The station at Beth-Pear is inevitable, since Moses is buried near that place (Deut. xxxiv. 6). Here occurs the scandalous history of the daughters of Moab and the wives of the Midianites, with a new version of the action by which the great plague was stayed. I wonder what is here the original of the words "and they drank of their drink offerings" and of "to show you the word of your God"? Another great loss for the Hebrew lexicon is the complete disappearance of the word *totafoth*, "frontlets" (Deut. vi. 9), from the Moabite text!

Let us hope, however, that there will soon be an end of the publication of these forged texts and their useless commentaries, unless they are intended as exercises for beginners in Hebrew, for whom practice in the correction of bad grammar may be desirable. A. NEUBAUER.

# CAT-LORE.

Ifracombe: Aug. 20, 1883.

The "other form of the story," indistinctly remembered by Binna Halfdon, and not noted by later correspondents, is, perhaps, the sprightly tale written down by Shelley after hearing it told with other supernatural stories by Matthew Gregory Lewis. In that version a cat is lying on the hearth when the funeral of the king of the cats is mentioned; on hearing what has been seen, puss jumps up, and saying, "Then I'm King of the Cats!" disappears up the chimney. This will be found in my edition of Shelley's *Prose Works*, vol. ii., p. 212; and it occurs in the *Essays, Letters from Abroad, Translations, and Fragments* (1840).

H. BUXTON FORMAN.

Lerwick: Aug. 17, 1883.

I send you the full text of the cat-story mentioned by two of your correspondents in recent numbers of the ACADEMY. Thorpe's version is taken from "Danmark's Folktesagn Samlede af J. M. Thiele, 2. Bd., Kjöb. 1843." The same story is found in Shetland, where the Trow's name is Kurrremurre.

ARTHUR LAURENSEN.

KNURREMURRE.

"Not far from Larö is the village of Pedersborg, a little beyond which is another called Lyng. Between these two places there is a mount called Bründhöi, which is said to be inhabited by Troll-folk. Among these there was an old jealous Troll, on whom the others had bestowed the name of Knurremurre, because through him there was often dissension and ill-feeling in the mount. It once reached the ears of this old Knurremurre that there was too close an intimacy between his young wife and a young Troll, which the old Troll took so much amiss that he threatened the life of the other, who consequently deemed it advisable to flee from the mount, and betake himself, transformed into a yellow cat, to the village of Lyng, under which form he ingratiated himself with a poor housekeeper named Platt. With him he lived a considerable time, got milk and porridge every day, and lay from morning till night in the easy-chair behind the stove. One evening Platt came home just as Puss in his usual place was lapping some porridge and licking the pot. 'Well, mother,' said the man, 'I will now tell thee what happened to me on my way home. As I was passing by Bründhöi, a Troll came out and called to me, saying: 'Holla you, Platt! tell your cat that Knurremurre is dead.'" At these words the cat rose on his hind-legs, let the pot roll, and said, while stealing out at the door: 'What? Is Knurremurre dead? I must then hasten home.'"—From "Danish Traditions," in "Mythology and Popular Traditions of Scandinavia, North Germany, and the Netherlands," compiled from

original and other sources by Benjamin Thorpe, member of the Royal Academy of Sciences at Munich" (vol. ii. p. 123).

# RECENT CRITICISM OF "GULLIVER'S TRAVELS."

London: Aug. 22, 1883.

In my letter in last week's ACADEMY with the above heading I find that in the words "If he has done so he might well have learned to question," &c. (p. 114, col. 1), the word "has" is changed by an error of the press into "had." I think it necessary to note this, as it was not my intention to assume that the *Quarterly Reviewer* is ignorant either of Juvenal generally or of the conclusion of the Tenth Satire. "Liliput," too, is, I see, repeatedly given instead of "Lilliput."

And I may add that though I cannot in any way accept the *Quarterly Reviewer's* interpretation of *Gulliver*, yet in several other respects the two articles on Swift which have recently appeared in the *Quarterly* appear to me to be important contributions to Swiftian literature.

THOMAS TYLER.

# SCIENCE.

*Outlines of Basque Grammar.* By W. J. van Eys. (Trübner.)

THE name of M. van Eys is a sufficient warrant that this little book is the work of no mere compiler. Every page bears witness to long study, to original thought, and to independent research. Yet, perhaps in consequence of these very qualities, in reading this book we find ourselves constantly harassed by a doubt whether anyone, without at least some previous smattering of the Basque, could possibly gather from it an adequate idea of the actual construction of the language. M. van Eys apologises for having been obliged to write in a language which is not his own. We have no fault to find with his English; his grammar is correct and his style good; but we find too great a contrast between the extreme analysis of the Basque forms and the merely approximate English equivalents by which they are explained. We often miss a *literal* English version of the Basque as an intermediate link between that and the merely current English which is given. In the simpler examples this is not perhaps of much consequence, but in analysing the more complex verbal forms we think that the want of this will cause no small difficulty to the student who makes here his first acquaintance with the Basque. In older English much closer equivalents might have been found. Thus, it is said that the English verb has no subjunctive, but how very recent is this loss? We remember distinctly in our youth old people who always used it. The older English uses of the infinitive and of the verbal substantive are closely analogous to those of the Basque; e.g., p. 47, M. van Eys writes: "Bere adiskideak galtzea ezbear da, 'It is a misfortune to lose one's friends.' Galtzea corresponds to, but is not, an infinitive; it is plainly a verbal substantive with the article *a*." Galtzea is almost exactly "the losing." "The losing one's friends is," &c. So, too, with the following infinitive clauses. We miss throughout a reference to some modern historical English Grammar, such as those of Dr. Morris, or to some book like the recently

published *Functional Elements of an English Sentence* by Mr. Wrightson.

We mentioned the extreme analysis of the Basque which is attempted. This, we think, is needless, and almost mischievous in so small a work, for the beginner is quite unaware that much of it is merely theoretical. Thus, on p. 7,

"when *a* precedes the agglutinated word, or syllable, or letter," "the *a* is always the article." "When *e* precedes, this letter is merely a binding letter—*bat* without the article, and represented as acting, would be *bath*, which cannot be pronounced, and thus *e* is interpolated—*bateh*. This *e* is at the same time the characteristic of the indefinite form—*i.e.*, the noun without article;"

and so on. But what, then, is gained by treating *e* as merely a binding letter? So, too, in some of the cases where the suffix is treated as a single consonant. And this over-minute analysis is given to the exclusion of some of the most common verbal and modal forms.

The illustrations from contracted idioms in Dutch and English given in the Preface do not seem to us at all to cover the facts of agglutination in Basque. To a certain extent Basque incorporates as well as agglutinates. It is true that the noun, subject or object, is not incorporated in the verb; but the pronouns, both subject, object, and indirect object, are not only agglutinated as affixes and suffixes to the verbal forms, but are often incorporated in the verb between the modal conjunction and the temporal affix or suffix. This hardly appears in M. van Eys' explanation. If we reduce the verb to its barest skeleton it may be true that (p. 28) "Few languages have a more simple way of conjugation than the Basque language. The present of the indicative contains the verbal theme, preceded or followed by the pronouns—*dakart*, 'I-bear-it' [rather it-bear-I], from *d-ekar-t*." But as the student soon finds that all the personal pronouns, subject, object, and indirect object, may be thus agglutinated in almost every possible combination; and when he reads (p. 43), "The conjugation with object and dative [necessarily one of the most common] is as regular as any other, but it must be acknowledged that the violent euphonic alterations have sometimes rendered the flexions difficult to analyse," and (on p. 37) that, although there is no formal gender in Basque, the "Basque language distinguishes in the verbal flexion when a man, a woman, or a person who commands respect is spoken to" (and there are two other forms beside these)—the simplicity becomes almost a vanishing point.

But it is in the multiplication of auxiliaries that this Grammar will arouse most antagonism, especially in the case of *eroan*. M. van Eys uses it to explain only one set of forms, and adds: "The moods and tenses of *eroan* are completed by the auxiliary *ezan*." But the introduction of *eroan* at all as an auxiliary is peculiar to our author.

There are one or two misprints which should not have occurred in so small a work. P. 9, *handiena*, "he of the great," should be "the;" p. 49, *bizi*, "alike," should be "alive." In the Commentary, p. 50, "Artean" (it is *i* in the text) is more exactly "in the mean"

(while or time); "ez" is "not," and "not to know" is good old English. So "Prayer make" is as near to the Basque, and is better English than "Prayer do." Larramendi's and Licanague's dates are not 1725 and 1572, but 1729 and 1571 (pp. ix., xi.); Axular's first (1643) edition is not entitled *Gueroco guero*, but only *Guero* (p. xi.), &c.

We may be allowed to add a few remarks from a friend. The Souletin dialect does not always pronounce *u* as French *u*; it knows, and uses, French *u* and *ou* (p. 1). "The Basque language distinguishes the substantive, the adjective, and the verb" (p. 8); this is not perfectly true, since, as in many other agglutinative languages, the adjectives, pronouns, &c., are treated in the same way as the noun, and may be considered as always mere independent substantives. As regards primitive *h* becoming phonetically *k*, we think Prince Bonaparte's and M. Vinson's hypotheses far better; at the beginning of the words, the softening of *k* to *h* is more natural than the mutation of *h* to *k*; and, on the contrary, in the middle or at the end of a word it is easier to suppose the *k* to be preserved than to imagine an *h* to be substituted for it.

In conclusion, there is one remark in the Preface which we cannot pass by.

"It is to be regretted that the Basque provinces do not take much interest in philological studies; the two periodicals started a few years ago prove this clearly enough, the whole series of 1881 containing nothing about the language."

We have no space to mention the bibliographical and other facts which would refute the first clause. We may, perhaps, refer our readers to the "Discurso" of Victor Balaguer on his reception in the Spanish Academy, February 25, 1883 (pp. 3 and 29, 30), for a widely different opinion on the "importante renacimiento literario en las provincias vascongadas." As to the second, besides numerous reprints of articles and letters by Prince L.-L. Bonaparte, some of which appeared originally in the ACADEMY, and several series of minor original articles on etymology, &c., the *Revista Euskara* of 1879 contains the first chapters, and vol. iv. of the *Euskal-erria* (September to December 1881) contains a series of six articles of the following chapters, of Campion's *Grammatica Euskara*, in which M. van Eys' theories are discussed, and which have been continued at intervals up to the present number. Why will M. van Eys thus gratuitously go out of his way to tread on other people's toes?

WENTWORTH WEBSTER.

### SOME BOOKS ON CHEMISTRY.

*Agricultural Chemical Analysis.* By Percy F. Frankland. (Macmillan.) This book, founded upon Dr. F. Krock's *Leitfaden für die agricultur-chemische Analyse*, has been enriched by some additions from Dr. Grandeau's *Traité d'Analyse des Matières agricoles*, while the section on water analysis has been enlarged so as to correspond with the more searching style of examining drinking waters in vogue in this country. Dr. Percy Frankland might have consulted with advantage other works and papers on agricultural analysis, and he might have introduced more of the special methods first published in Grandeau's

treatise, notably the excellent process for incinerating plants described on pp. 7-11 of that valuable work. The many topics discussed in this volume are handled with varying degrees of skill and completeness. The sections on soil and water analysis are tolerably complete and satisfactory; those on the analysis of such extremely important materials as oilcakes, superphosphates, and dairy produce leave much to be desired as to exactness as well as to completeness. In justification of this opinion, we will point out a few defects in the three sections we have cited as unsatisfactory. Agricultural analysts know the special difficulties attendant upon the exact determination of oil, fibre, and ash in oilcake. The oil needs for its complete extraction precautions which Dr. Percy Frankland omits; the per-centage of fibre is liable to a large apparent increase through contamination not only with albuminoids, but with obstinately adherent oil, which must be carefully removed to ensure anything like an accurate result; while the ash is always found with sand and extraneous mineral matter, which must be separately determined. On these points, and on many other most important matters involved in the proper examination of the quality and wholesomeness of linseed cake, cotton cake, and similar cattle food, our author is silent. Take, also, the case of superphosphates, where the "reduced" phosphates are erroneously stated to consist wholly of dicalcic phosphate, and to be determinable by means of ammonium citrate; moreover, not a word is said as to the meaning of the agricultural usage of the terms "bi-phosphate," "bonephosphate made soluble," "soluble phosphate," and "monocalcic phosphate"—terms commonly used in reporting the results of analyses for farmers. We have said that the section on dairy produce is also inadequate; our criticism will be acknowledged as just when we mention that not a word is said in the paragraphs on butter analysis as to the specific gravity of true milk-fat, or the saponification-method for its analysis. Dr. Percy Frankland's text-book, though of greater bulk and narrower aim than Mr. Church's *Laboratory Guide for Agricultural Students* (fifth edition), is, we think, in some respects less adapted for ordinary English use, not only for the reasons we have named already, but also on account of the redundancy and elaboration of some of its chapters. For this the German original is in part to blame. But if the average agricultural pupil into whose hands this manual may be placed will need much supplementary help and information from his teacher, on the other hand, advanced students will certainly find the volume useful for some of the purposes for which they are likely to consult it. In his estimate of the work before us the reviewer is supported by the opinion of an experienced teacher of agricultural chemistry to whom he submitted the MS. of the present notice.

*Analysis and Adulteration of Foods.* By James Bell. Part II. (Chapman and Hall.) The first part of this "Science Handbook" of the Committee of Council on Education dealt with tea, coffee, cocoa, sugar, and honey. The present section is occupied with the analytical study of milk, butter, cheese, and cereals. The whole work is of considerable importance, especially to the body of public analysts, for the Somerset House chemistry constitutes a kind of Appeal Court to which disputed results are legally referable. We are glad to see that Mr. Bell has modified some of those earlier views of his which were at variance with the conclusions of the Society of Public Analysts. Moreover, he has adopted several analytical methods introduced by members of that body; while not a few of the official analyses which he here for the first time publishes implicitly confirm the

objections felt by outsiders to several of the Somerset House standards. Take the case of butter. Not only is Helmer and Angell's saponification process employed by Mr. Bell in the analysis of butter-fat, but his 113 analyses of butters from various sources confirm the conviction expressed by many professional analysts that no genuine and properly made butter contains anything like twenty per cent. of water. If we are to pass a butter which contains twenty per cent. of water, fifteen per cent. of common salt, and five per cent. of curd, an analytical standard seems a vain thing. This is scarcely the place for further detailed criticism of a volume which addresses itself mainly to specialists, and cannot be regarded as a popular handbook. Generally speaking, we may say that we find here the results of much careful work, but that some of the processes used and some of the conclusions at which the author arrives are by no means satisfactory. One example shall suffice. Mr. Bell determines the albuminoids of wheat by the utterly fallacious (and we thought obsolete) process of washing away the starch from the gluten in a piece of muslin! No wonder he is led to state (p. 97), from the results of such experiments, that flours are richer in nitrogenous matters than the external parts of the wheat grain. The five analyses on which he depends cannot be allowed any weight against the concurrent testimony of hundreds of careful analyses and the elaborate researches of the numerous distinguished chemists who have devoted years to the investigation of this subject. A few casual analyses by a faulty process must not be taken as disproving the results of systematic work in which each mill product from the same "grist" has been submitted to rigorous quantitative examination by trustworthy methods.

*Water and its Teachings.* By C. Lloyd Morgan. (Stanford.) An intelligent and well-read teacher cannot fail to find this suggestive book of notes a most valuable help in class instruction. Mr. Morgan has fulfilled the intention expressed in his Preface, and has successfully employed the substance Water to illustrate the general principles of Inorganic Science. The book is rather physical, or physiological, than chemical, but wherever chemical matters are discussed they are handled with clearness and accuracy. The whole of the notes are modern and philosophical; there is no vagueness, no mere talk about subjects which the writer has not mastered. Mr. Morgan, who was a distinguished scholar of the Royal School of Mines, is now a lecturer at the Diocesan College, Rondebosch, Cape Town. Many teachers at home may learn a great deal from the method as well as from the matter of the little volume before us.

*Notes on Qualitative Analysis, Concise and Explanatory.* By H. J. H. Fenton. (Cambridge University Press.) This book, like the vast majority of similar manuals, is made up of statements concerning chemical reactions, followed by many tables of directions or schemes of analysis. The explanatory notes appended to each table are, however, on a somewhat more extended scale than is usually adopted in laboratory handbooks of the kind. So far so good; but the development of this plan of annotation of processes will not, we fear, suffice to prevent the mere mechanical use by students of sets of directions. Nor is the volume quite up to the standard of to-day. A score of easily made experiments and new and delicate tests are omitted; there is, moreover, a lack of precision, completeness, and method in the tabular instructions. We cannot recommend the volume as superior to the standard manuals from which the compiler confesses, in his Preface, its substance has been borrowed. The

large size of the book (10½ inches by 7½ inches) is very inconvenient for a working laboratory manual.

*Chemical Per-centage Tables and Laboratory Calculation.* By C. H. Ridsdale. (Croasby Lockwood.) The tables in this small book labour under two disadvantages, for they are less complete than those in standard works on quantitative analysis, and the atomic weights used in calculating the co-efficients are not given. The caution on p. 65 has, however, afforded us some amusement, which our chemical readers shall share with us. The author says, "In calculating the per-centage, &c., of any one substance in any compound, be careful to use only one notation, as if the old and new be mixed the results will, of course, be wrong."

*Practical Chemistry.* With Notes and Questions on Theoretical Chemistry. By W. Ripper. (Isbister.) Still another manual adapted to the requirements of the Science and Art Department examination in chemistry! The experiments are clearly described, the reactions systematically arranged, and the problems duly solved. But why should each local science class in the land have its own special manual of elementary chemistry?

*Principles of Agriculture.* By W. T. Lawrence. (Chambers.) We are always afraid to look critically into books about the scientific side of farming. If the author be conversant with practical agriculture he is generally weak in his scientific explanations, and vice versa. The book before us is better than some of the crowd of manualettes on this subject which have appeared since the Science and Art Department instituted their agricultural examinations. But it is not a strong book: it contains some blunders, while parts of it are inadequate, and other parts imperfect. Not having an Index, this book may contain some things which the reviewer has not succeeded in finding therein; but at least he may complain of the omission of such a subject as cattle-feeding, and of the occurrence of such statements as that nitric oxide combines with water to form nitric acid; that atmospheric oxygen is of little moment as a soil-forming agent; and that common salt is chloride of soda.

## CORRESPONDENCE.

### CHINESE AND SIAMESE.

Oxford: Aug. 12, 1883.

I believe the view generally taken about affinity of languages is that of common descent. In this sense I am glad that M. de La Couperie sees the validity of my arguments concerning the relationship between Siamese and Chinese. It appears, however, that M. de La Couperie's views about an affinity between Siamese and Chinese are not held by all Chinese scholars. Prof. von der Gabelentz, for instance, says (*Anfangsgründe der chinesischen Grammatik*):—"Chinese is a language of the Indo-Chinese family, and as such bodily related [*leiblich verwandt*] to Tibetan, Burmese, Siamese, and a multitude of other languages of Further India, Assam, and Nepal." O. FRANKFURTER.

### THE GREEK NAMES OF THE SIBILANTS.

London: Aug. 14, 1883.

Will you allow me to state that in a paper on "The Origin of the Phœnician Alphabet," read at the Royal Asiatic Society on December 19, 1881, and since printed in the *Orientalia Antiqua*, I explained not only the names of the Greek *sigma* and Phœnician *shin*, but also the Greek and Semitic names of all the letters of the Phœnician alphabet? G. BERTIN.

## SCIENCE NOTES.

THE Gilchrist Engineering Entrance Scholarship at University College, London, will be open to competition at the end of September. The conditions of examination are this year somewhat altered, in a direction which places the scholarship more within the reach of those for whose benefit it was founded. Candidates must be under nineteen years of age. The subjects of examination are (1) Elementary mathematics and (2) any two or more of the following five subjects:—Mechanics, mechanical drawing, essay on one of three given subjects connected with mechanics or engineering, French or German, the use of tools—either carpenters' tools, or the lathe (wood or metal), or the file. The scholarship is of the value of £35 per annum, and is tenable for two years. There is also at University College a senior engineering scholarship, awarded at the close of the session, of the value of £80.

MESSRS. ESTES AND LAURIAT, of Boston, U.S., announce a revised edition of Dr. Elliott Coues's *Key to American Birds*, and also a new work by the same author on the Ornithology of the World.

THE *Scotsman* of August 20 gives a long obituary notice of Dr. John Alexander Smith, who died at Edinburgh on the previous Friday at the age of sixty-five. He was a prominent member and officer of the Scottish Society of Antiquaries and of the Physical Society of Edinburgh, his own special subject being the remains of extinct animals in Scotland and ornithology in general.

## PHILOLOGY NOTES.

We are glad to hear that Dr. Birch's new Dictionary of Egyptian Hieroglyphs is far advanced; the first part may be expected in the course of next year.

MR. C. E. WILSON, author of the recently published little volume of *Persian Wit and Humour* (ACADEMY, June 30), has been appointed teacher of Persian at Cambridge. This appointment will not interfere with his duties as sub-librarian to the Royal Academy; and we hope that it will encourage him to give to the world some more translations of Persian poetry, and of English poetry into Persian, which have won in MS. the high commendation of the late E. H. Palmer.

M. VOLLGRAFF, a pupil of Cobet, and himself favourably known for his researches in Roman history, has been appointed Professor of Latin Philology at Brussels in succession to M. James, who will, however, continue to lecture on Latin literature. M. Vollgraff will also deliver a course of lectures, in Dutch, on the history of Flemish literature.

PROF. NÈVE, of Louvain, will shortly publish a work on the literary epochs of India, with special reference to Sanskrit poetry.

A NEW edition of Ritschl's *Poenulus* of Plautus, revised by Goetz and Loewe, is among Teubner's recent announcements.

We have received the first number of a *Sammlung der griechischen Dialekt-Inschriften*, which is being published by Peppmüller, of Göttingen, under the general editorship of Dr. Hermann Collitz. This number is by Dr. Wilhelm Deecke, of Strassburg, who deals with the Cypriote inscriptions. The second part will contain Aeolic inscriptions by F. Bechtel and North Thessalian by A. Fick. Future parts will treat of Boeotian, Arcadian, Eleian, Pamphylian, &c.

By the courtesy of M. James Darmesteter, who is now on a visit to Ireland, we have

received an early proof of the Annual Report to the Société asiatique which he was deputed to deliver this year in place of M. Renan. It occupies just 110 pages, and forms a worthy complement to the similar Report compiled every year by the secretary of our own Asiatic Society. If it reads better as continuous narrative, the latter perhaps has the advantage in bibliographical detail. We must here content ourselves with drawing attention to the obituary notices of E. H. Palmer (unfortunately styled Professor of Persian at Cambridge) and A. O. Burnell. Of the latter no more worthy estimate has appeared anywhere than the following:—

"Nul indianiste de nos jours n'a mieux connu l'Inde entière, aryenne, musulmane et dravidienne, et il l'a connue en elle-même et face à face et non à travers des livres: aussi nul peut-être n'a mieux compris les conditions de la recherche scientifique dans l'Inde. Il sentit que l'heure des systèmes était passée ou n'était pas encore revenue et que l'étude approfondie et honnête des faits, et de tous les faits, était le seul moyen de sortir des généralisations vagues où flotte encore l'histoire de la littérature indienne. Aussi, droit, littérature védique, grammaire, paléographie, histoire proprement dite, il a renouvelé tout ce qu'il a touché par la richesse des faits qu'il mettait au jour et la nouveauté et l'étendue des aperçus qui se dégageaient d'eux-mêmes du matériel par lui examiné. . . . Burnell n'a pas eu, parmi le grand public, la réputation à laquelle il avait droit, mais l'historien futur des études indiennes rencontrera son nom à chaque pas."

PROF. WINDISCH, of Leipzig, has published *Zwölf Hymnen des Rigveda mit Śāyana's Commentar*. He gives the text both in the Samhitā and in the Pāda form, accentuated according to the native system, and the commentary of Śāyana, as printed in Max Müller's *editio princeps*, carefully collated, however, with the excellent MS. of the Chambers Collection at Berlin. The book is chiefly intended for professorial lecturers, and contains in a compact form all that is required by students, a glossary of all the words, both in the text and in Śāyana's commentary, with fuller explanations where necessary; a curious list of words which European scholars have explained differently from Śāyana; lastly, useful extracts from Kātyāyana's Index. In cases where the same verses occur in the Rigveda and in the Sāmaveda, the Taṭtīriya Samhitā, Brāhmana, and Aranyaka, and in the Vāgasanegī-samhitā, the commentaries have been placed side by side, so as to enable students to judge for themselves how far there was a uniform tradition, followed by different schools in India, in the interpretation of Vedic hymns. Prof. Windisch remarks that vols. i. and ii. of Max Müller's edition of the Rigveda with Śāyana's commentary are out of print, and that he has published these extracts because he feels convinced that a truly scientific study of the Veda is impossible without a study of Śāyana's commentary. "Far from wishing," he writes,

"to represent Śāyana once more as an infallible authority, after R. Roth, Max Müller, and others have so often urged his insufficiency, I hold nevertheless that whosoever desires to study the Veda must know how the native scholars interpreted it. We must always begin with them, as for Sanskrit grammar we must begin with Pāṇini."

Prof. Windisch expresses a hope that vols. i. and ii. of the Rigveda with Śāyana's commentary—with the additional *varietas lectionis* for vol. i., which has never been published—may soon be reprinted. Till then, his book will be the only one in which the system of the native exegesis of the Veda can be properly studied. It will, however, always remain a most useful compendium, and be largely used, we hope, not only in Germany, but in the universities of England also.

## FINE ART.

GREAT SALE of PICTURES, at reduced prices (Engravings, Chromos, and Olographs), handsomely framed. Everyone about to purchase pictures should pay a visit. Very suitable for wedding and Christmas presents.—GEO. REES, 115, Strand, near Waterloo-bridge.

*Etude sur les Médaillons Contorniates.* Par Charles Robert. (Brussels: Gobbaerts.)

In the Prolegomena to his brilliant work on Ancient Coinage, M. François Lenormant has discussed at considerable length a number of metallic objects which, though never intended to pass as coins, have generally been dealt with by numismatists, and are commonly to be found in all extensive collections of coins. Of the three classes which constitute this "Pseudomoneta"—Medallions, Tesserae, and Contorniat—the last named is by no means the least interesting, although, perhaps, it has scarcely received from archaeologists the attention it deserves. The work of Sabatier—*Description générale des Médaillons Contorniates*—published in 1860, with many engravings, was the first really important aid towards the study of these pieces; the principal contributions to the subject since the appearance of Sabatier's book are due to Cavedoni, to Lenormant, and to Charles Robert. About four years ago, M. Robert published a Catalogue of the contorniates in his own cabinet; and he has now, in his *Etude sur les Médaillons Contorniates*, produced what is certainly the most lucid and useful essay at present written upon this class of antiquities, which will thoroughly repay perusal by all who take an interest in Roman history and archaeology.

The contorniates are circular pieces of copper, for the most part somewhat larger in size than the Roman *sestertii*, or so-called "first brass" coins. From the latter, however, they are easily to be distinguished by the exceptional thinness of their fabric, and by the appearance of the reliefs on their obverse and reverse, which are not, as a rule, obtained by striking from a die, but simply by process of casting. The name Contorniat is derived from the circle (in Italian *contorno*) with which both faces of the piece are commonly marked, in incuse. With regard to the date of the contorniates, though many of them bear the heads of early Roman emperors, especially of Nero and Trajan, it is now universally agreed that they cannot, on grounds of style, be assigned to an earlier period than the time of Constantine; there can, in fact, be little doubt that it is the fourth and fifth centuries of our era to which the extant contorniates belong. The interest of these pieces for the archaeologist consists principally in the fact that the majority, and probably the whole, of the subjects portrayed upon them have relation to public spectacles and contests. These entertainments in the Circus and the Odeum, in the Stadium and the Amphitheatre, formed, at the epoch when the contorniates were issued, an excessively prominent feature in the daily life of the imperial city. The sanguinary combats of the gladiators were, indeed, no longer in vogue, but "the Roman people," to quote the scornful words of Gibbon,

"still considered the circus as their home, their temple, and the seat of the republic. . . . From the morning to the evening, careless of the sun or of the rain, the spectators, who doubtless

amounted to the number of four hundred thousand, remained in eager attention; their eyes fixed on the horses and charioteers, their minds agitated with hope and fear for the success of the colours which they espoused; and the happiness of Rome appeared to hang upon the event of a race. The same immoderate ardour inspired their clamour and their applause so often as they were entertained with the hunting of wild beasts and the various modes of theatrical representation."

This passion for *circenses* receives, as I have already indicated, a curious and impressive commentary from the contorniates. By far the commonest of the subjects which these depict are those connected with the *circus*. Sometimes it is the chariot-race itself which is brought before our eyes; but more frequently we are presented only with the victorious chariot and its driver. The *auriga* bears the palms and wreaths of victory, and an accompanying legend often proclaims his name and also the "faction" whose cause he had maintained. Even the horses are to be seen bedecked with palms, and in such names as "Alliger" and "Roscius" we may doubtless recognise the "Eclipses" and the "Blue-gowns" of the day. In place of gladiatorial combats the contorniates sometimes show the beast-hunts of the Amphitheatre. The athletic contests of the Stadium are, however, less frequently represented, though sometimes the types have reference to foot-races or to exercises of strength and skill. In the various mythological and heroic subjects we may further see (with M. Robert) an allusion to actual mimic and theatrical spectacles, of the same character, no doubt, as those "fabulae salticae" described by Lucian. The contests in music are represented by a curious type which is generally explained as musicians engaged in playing a wind-instrument or organ; and also by personages taking part in competitions, probably in singing and recitation. Lastly, and in unheroic contrast to the other subjects, we sometimes find depicted such objects as fish and bread, which allude, it may be, to refreshments (provided at the public expense) with which the spectators, after the manner of galleries and pits, delighted to regale themselves between the acts.

The original destination and significance of the contorniates have given rise to much discussion. Some of the older numismatists considered these specimens to be mere tickets of admission to the Circus, with no more romance about them than there is in a metal "pass" to the pit of a modern theatre. This view is, however, quite untenable. On the other hand, M. Lenormant and other writers have imagined that our contorniates were fraught for their original possessors with a deep and magic meaning, being employed, in fact, as *talismans* by the competitors in the contests, and by their friends among the lookers-on who embraced the cause of the "Blues" or the "Greens." It is argued that effigies like those of Pythagoras and Alexander the Great, which often appear upon the contorniates, must certainly have been regarded at that epoch as being of wonder-working efficacy; and contorniate legends, such as "Margarita vincas," "Petroni placeas" (ejaculations for the good success of a competitor), would also seem to indicate

the talismanic character of these pieces. Although we cannot entirely deny that something of this character may in certain cases have been attached to the contorniates, it is difficult, I think, to believe that they were made and sold to serve *exclusively* as talismans. M. Lenormant, indeed (like Eckhel before him), supposes them to have been issued merely by private enterprise; but of this there is, I believe, no evidence, and the view implied, if not expressly stated, by M. Robert—that the contorniates were issued *by authority*—seems on the whole preferable. The ingenious theory which M. Robert himself brings forward is that the contorniates were given to the winners in the various contests as a kind of certificate of victory which would not only be a memento afterwards of past achievements, but would serve as a sort of *coupon*, by the presentation of which to the authorities the holder could prove his title to a prize. This theory has the merit of offering some solution of one of the most puzzling problems encountered in the study of the contorniates—the meaning of those subsidiary devices which occur on nearly all of them. These devices do not, as a rule, form part of the original design or type, but have been added at some time subsequent to the casting of the specimen by means of engraving or, occasionally, by inlaying little pieces of silver. By far the most numerous are a palm-branch (an evident allusion to the prize of palms) and a curious symbol which has been variously interpreted; but, if we follow M. Robert, we shall find it composed of the letter P—standing for *praemia*—and of a varying number of horizontal strokes which may possibly indicate sums of money. *Praemia*, of course, would denote that the owner of the piece was entitled to one of the prizes in money which were certainly given to victors. We read, for instance, in a Latin inscription, of the charioteer Calpurnianus, who won on more than a single occasion sums which amounted to several thousand sesterces, "Mille palmas complevi in factione prasina . . . et vici praemia majora xL." And we know, indeed, from several sources, that the victorious *auriga* of those days was by no means contented with a simple prize of palms and "contorniates," but always looked forward to a more substantial reward in the shape of a splendid garment or a golden helmet, a statue or a good round sum of sesterces.

WARWICK WROTH.

### THE EARLY HISTORY OF THE LEVANT.

#### II.

THE existence of inscriptions among the prehistoric remains of Hissarlik affords another argument against ascribing the upper strata of them to a very early date. In my Appendix on the subject to Dr. Schliemann's *Ilios*, I have, I believe, established that a syllabary was once in use on the shores of Asia Minor and in the neighbouring islands the Kypriote branch of which survived into the historical period, while certain of its characters were preserved in the later alphabets of Pamphylia, Lykia, Karia, Lydia, and Mysia; and I have tried to make it probable that this syllabary was derived from the hieroglyphs of the Hittites. A verification of the latter theory may be found in Dr. Isaac Taylor's

recent work on the *History of the Alphabet*. That the Asiatic syllabary was employed in the Troad down to a comparatively late date is evident from the inscription on an archaic Greek *patera* found by Mr. Calvert in the necropolis of Thymbra, which I proposed to read *Levon*, but which Dr. Deescke, more correctly, now makes *rezo* (*ῥέζω*). The inscribed terracotta weight, too, from the Palace of Assurbani-pal, which bears such a close likeness to one discovered at Hissarlik, may have been brought from Lydia by the ambassadors of Gyges. I doubt, therefore, whether the old syllabary was supplanted in this part of Asia Minor by the Phœnician alphabet before the seventh century B.C. In any case, if it was derived from the Hittite hieroglyphs, it was certainly still unknown there at the time when the pseudo-Sesostris and the Niobé were carved, probably in the fourteenth century before our era.

As for the pottery of Santorin, Ialysos, Mykénæ, and Spata, M. Dumont has little difficulty in proving that they represent successive stages of development. His contention that the objects found at Spata are later than those of the Mykénæan tombs is confirmed by the fact that at Menidi the butterfly of Mykénæ has been conventionalised into a common ornament. The curious spectacle-like device so common at Spata and Menidi, which has been compared to a leaf or bouquet of flowers,\* and appears on one of the inlaid swords of Mykénæ with three blossoms springing from it, is shown, by a large embossed fragment of gold-leaf found at Mykénæ, to have originally represented the face of an owl. It is curious that the same bird should afterwards have been an Athenian symbol.

An ornament of this sort suggests the question, Whence was it derived? It can hardly have been of indigenous invention, partly because of the general character of the art and ornamentation with which it is associated, partly because the materials on which it is found—gold and glass—were of foreign origin. On the other hand, it is unknown, so far as we know, to Phœnician art.

The evidences of Phœnician influence at Mykénæ, indeed, are unmistakable, and have been often dwelt upon. I may mention two, which have more or less the charm of novelty. One of the swords discovered by Dr. Schliemann, which, when cleaned, were found to have figures upon them inlaid with gold, seems to have been imported from the Phœnician colonies settled in the Egyptian Delta. At all events, as Dr. Köhler was the first to point out, the plants represented upon it are papyri, and the birds and beasts are those of Egypt. In fact, the whole scene bears a striking analogy to the pictures of hunting in the Delta, which belong to the time of the XVIIIth Dynasty. The other piece of evidence I allude to is presented by the complicated spiral pattern found on the vases of Santorin and Ialysos, as well as on the tombstones and gold ornaments by Mykénæ. Each spiral consists of five lines, and is united by two others to the spirals which precede and follow. Now, I noticed precisely the same ornamentation carved on certain of the stones in the Phœnician temple in Gozo known as the Giants' Tower. A similar pattern has been found at Troy (*Ilios*, p. 489), as well as on an archaic Babylonian cylinder.

This is almost the only instance, so far as I can see, in which relations can be claimed between Hissarlik and Phœnicia. But it is quite otherwise, as I have already stated, if we substitute Hittites for Phœnicians; and, since the pattern in question was known to primeval Babylonia, whose art and culture were adopted

and modified by the Hittites, we may hereafter find it occurring also on objects of Hittite industry. The Trojan silver talents which are shown by Mr. Head to be thirds of the mina of Carchemish (*Ilios*, pp. 471, 472) point to the extension of Hittite trade as far as the Troad.

Hittite influence, however, was not confined by the eastern shores of the Aegean. Besides the Phœnician element, the art of Mykénæ, of Attica, and of Kypros contains another element which can be distinctly traced to Asia Minor. This is in strict conformity with Greek tradition itself, as well as with the difficulty of finding a nearer source for the gold of Mykénæ than the mines of Tmolos. In the *Journal of Hellenic Studies*, iii. 1, Mr. Ramsay has traced certain forms of sculpture and design from Kappadokia to Mykénæ; and no more striking parallel can be found to the Lydian figure of "Niobé," which we now know to be of Hittite origin, than the small golden figure of the Asiatic goddess found in the third Mykénæan tomb (*Mycenæ*, No. 273). The curious way in which the dress is arranged between the feet of the latter even explains the line still visible between the feet of the "Niobé." Similar seated figures of the goddess, but of terra-cotta, have been discovered on other prehistoric Greek sites. Equally Asiatic is the double axe of greenstone found on the site of the Heraeum. As a foot of the same material and of corresponding size was discovered along with it, it would seem to have been held in the hand of a small figure. We are thus reminded of the Karian Zeus Labrandeus with his double axe. The *bipennis* was also the symbol of Tenedos, and it is placed between the horns of the numerous ox-heads in gold-leaf excavated at Mykénæ. On the famous engraved ring found at Mykénæ, moreover, two *bipennes* appear, one behind the other, in the centre of the scene represented upon it, while the ox-heads are arranged by themselves on the right-hand side. As I have said elsewhere, this ring betrays the influence of archaic Babylonian art. It is archaic Babylonian art, however, which has been modified by its passage through Asia Minor; the details of the Accadian gem-cutter's work are preserved even to the flounced dresses of the Amazonian priestesses, but the grouping has ceased to be Babylonian, and has assumed a new and peculiar form. On another ring from the same tomb at Mykénæ we again find a row of animals' heads. Here, also, we have analogies among the early Babylonian cylinders; but it is only an art influenced by that of the Hittites—who delighted, as their hieroglyphs show, in the delineation of animals' heads—that is likely to have considered them to be of themselves a sufficient ornamentation. It is worthy of notice that the Lydian gold jewellery now in Paris, of which I gave a description in the *ACADEMY* of January 15, 1881, is ornamented with the heads of animals. As I pointed out in the *ACADEMY* two years ago, gems and cylinders engraved in the very peculiar style generally known as Kypriote have been found not only in Kypros and on the coast of Asia Minor, but also in the neighbourhood of Aleppo—that is to say, in the ancient Hittite territory. The style is a rude and remarkable modification of that of archaic Babylonian art; and it originated, I believe, at Carchemish, which adopted the art and religious legends, not of the later Assyria, but of primeval Chaldaea.

We must carefully distinguish from such gems and cylinders others, equally rude in character, which are imitations of Phœniko-Assyrian work, and belong to a much later date. I have in my possession three chalcedony gems from Sardes, one of which must have been executed by a Phœnician artist at Nineveh, while the other two are exceedingly coarse attempts at imitation on the part of native gem-

cutters. Similar coarse attempts have been discovered in Phœnicia itself. Examples of the same style of art may be found in the gems on which "the god of Harran," as a cuneiform inscription informs us, is represented under the form of a conical stone with a star above it. Harran seems to have originally been an Accadian colony from Babylonia—such, at least, is the inference to be drawn both from its name (the Accadian *Kharran*, "road") and from a statement of Sargon—and to it was transplanted the old Accadian stone-worship. The same system of worship, ultimately derived, perhaps, from Chaldaea, flourished also in Phœnicia, and was probably transported from thence to Paphos, where the famous image of Astarte consisted of an upright stone. It is, however, possible that Paphos and its cult were founded by Hittite or Kilikian colonists, and subsequently appropriated by the Phœnicians. At any rate, Paphos is not a Semitic name, while Kinyras, the local title of the Phœnician Adonis, equally resists a satisfactory Semitic etymology. On the other hand, the legends brought him from Kilikia, and made him the son of the Kilikian Sandakos. But whether or not Paphos was primarily of Kilikian origin, I believe we shall find that whereas the early civilisation of the southern part of Kypros was Phœnician, that of the northern part was Hittite. This again, however, is one of those questions which can only be definitely answered by future research.

The following, then, are the facts which we may now consider to have been established by modern discovery in regard to the early history of the Levant:—

1. The primitive culture of Greece was derived from two sources: the Hittites, whose art was originally drawn from Babylonia, and was passed on to the shores of the Aegean by the nations of Asia Minor; and the Phœnicians, who had imbibed the civilisation of Egypt, and possibly also that of primitive Babylonia.

2. The Phœnicians came first to Greece as simple traders, then as colonists; while the Asiatic influence was disseminated, if we may trust the native legends, through the medium of a conquering race known as the Pelopidae, and resulted in the era of Akhaean civilisation. This civilisation had its chief seats in Argolis, Attika, Boeotia, and Iallos.

3. Writing was as yet unknown in Greece. On the other hand, the Hittite system of hieroglyphs had been carried as far as Lydia; and a syllabary, probably developed out of it, was in use in Asia Minor and Kypros at least as early as the tenth century B.C. Compare the *σφραγὶς* *λυγυρά* of *Il.* 6, 168.

4. The epoch of Asiatic influence was succeeded by one of Assyro-Phœnician influence. It was during this epoch that the Greeks learned the Phœnician alphabet, probably in the ninth century B.C. This is the epoch of the archaic Greek pottery, which is followed by the Phœniko-Hellenic or "Corinthian," and that again by the purely Hellenic.

Certain problems, however, still await solution. Foremost among these are the questions how far, if at all, primitive Phœnician art was affected by that of early Babylonia; and how we are to distinguish between those elements of early culture which came to Greece through Asia Minor and those which were brought by Phœnician trade. A. H. SAYCE.

#### NOTES ON ART AND ARCHAEOLOGY.

MR. W. M. RAMSAY writes that he has discovered the tomb of Mygdon mentioned by Pausanias. He has recently started on another expedition into the interior of Asia Minor.

PROF. MASPERO has arrived in Paris, and has read two papers on his recent discoveries in Egypt before the Académie des Inscriptions.

\* Von Sybel: *Kritik des ägyptischen Ornaments*, p. 25.

THE September number of the *Portfolio* will contain the third and concluding part of Miss Amelia B. Edwards's series of papers on "The Portrait Sculpture of the Ancient Egyptians."

NOTWITHSTANDING the warm approval with which the project of erecting a memorial to Fielding in the Shire Hall of his native county of Somerset has been received, the subscriptions still fall short of the sum required to pay for the bust and incidental expenses. Mr. Arthur Kinglake, of Haines Hill, Taunton, the originator of the "Valhalla of worthies" among whose busts that of Fielding is to be placed, will therefore be glad to receive further contributions. No alteration has been made in the day fixed—Tuesday, September 4—for the ceremony of unveiling by the American Minister.

DR. CHARLES WALDSTEIN has printed as a pamphlet the lecture on "The Influence of Athletic Games upon Greek Art" which he delivered last April before the Royal Institution. We are glad to learn, from an introductory note, that Dr. Waldstein hopes to write some day an elaborate work on the subject. His main point is that the rapid development of Greek sculpture—in freedom, in nature, in execution—displayed between 510 and 460 B.C. (as seen on comparing the Apollo of Tenea with the Diskobolos of Myron) is to be explained by the systematic attention to the palaestra.

THE Bibliothèque nationale has recovered an album of reproductions in colour of architectural monuments which is believed to have been stolen from the Gaignières Collection by the notorious Clairambault. Gaignières was an enthusiast who spent his life and fortune in travelling through France and collecting memorials in the shape of books, MSS., and views which were executed to his order. In 1711 he entered into a special arrangement with the Crown, and received a pension on the condition of leaving his treasures to the Royal Library. He was afterwards suspected—perhaps wrongly—of making away with some of his curiosities, and Clairambault, who was appointed Keeper of the collection, used his position to filch many valuable books and portfolios. The present album is interesting inasmuch as nearly all the drawings it contains record monuments which have ceased to exist.

In the first number of the *Bulletin* of the Royal Commission on Art (Brussels), M. H. Hymans identifies a small picture in the Royal gallery at Turin, representing "St. Francis and a Brother of his Order," as the work of Jean Van Eyck. Apart from the internal evidence, he quotes the will of a certain Anselme Adornes of Bruges, who died in Scotland in 1483, and who bequeathed to each of his daughters "a small picture of St. Francis by Jean Van Eyck." M. A.-J. Wauters, writing to the *Echo du Parlement*, suggests that the "St. Francis" in the collection of Lord Heytesbury may be the second of the two pictures referred to.

THE *Revue des Arts décoratifs* commences its fourth year with every appearance of renewed vigour and a clear understanding of its peculiar function. The work-table and its appendages are the subjects of the first of a series of articles by M. Antony Valebrèque on "Les Ornaments de la Femme;" and the kitchen utensils of the Middle Ages and the Renaissance are again treated by M. Pedro Rioux de Maillon. The number is well and fully illustrated as usual, one of the separate plates being devoted to some specimens of Douilton ware.

It is not often that fault can be found with the printing of etchings in the *Gazette des Beaux-Arts*, but in our number of that admirable magazine justice to M. Guérard seems scarcely done by the impression it contains of his spirited interpretation of "Vive la Fidélité,"

a characteristic work of Franz Hals in the Pourtales Collection. In this number M. Duranty and M. Paul Gout conclude their respective studies of "Les Curiosités de Dessin antique dans les Vases peints" and "Exploration archéologique de Saint-Emilion;" and M. Natalis Rondot gives some interesting statistics of the remarkably large number of foreign artists and craftsmen employed at Lyons from the fourteenth to the eighteenth century.

THE Nestor of German artists in Italy, August Heinrich von Riedel, died at Rome on August 6, in his eighty-fourth year. He was born at Beyreuth, and studied at the Munich Academy under the directorate of P. von Langers, but left for Rome as early as 1828, since which time he almost constantly resided there. He was a professor at the Academy of San Luca at Rome, and a member of the Academies of Munich, Berlin, Vienna, and St. Petersburg.

MESSRS. ASKIN, GABBITAS AND KILLIK, of Sackville Street, Piccadilly, will shortly publish a reduction of the bust of Dr. Benson, Archbishop of Canterbury, by Mr. H. E. Pinker, exhibited at the Royal Academy this year.

### MUSIC.

*Franz Liszt, Artist and Man.* By L. Ramann. Translated from the German by Miss E. Cowdery. In 2 vols. (W. H. Allen.)

"BIOGRAPHY," observes Hofrath Heuschrecke in *Sartor Resartus*, "is by nature the most universally profitable, universally pleasant, of all things: especially biography of distinguished individuals." Not only is Franz Liszt a distinguished man, but, from his earliest years down to the present day, he has mingled with nearly all of the musical and with many of the literary celebrities of the nineteenth century. In 1822, at his first public concert in Vienna, Beethoven is by his side and embraces him; in 1882, Liszt is congratulating Richard Wagner at Baireuth on the success of his "Parsifal." What a crowd of stirring events between these two dates! Liszt has watched the careers of Schumann, Chopin, Mendelssohn, Berlioz (and, we are now compelled to add, Wagner), almost from their cradles to their graves. He has played a most active part in all the great musical questions of the last half-century; he has always shown himself a friend to rising and struggling genius; and taken a noble view of art and of an artist's duties and responsibilities.

Lina Ramann is an ardent admirer of Liszt, both as a man and as an artist; and, if at times she is prone to exaggerate and to take too enthusiastic a view of her hero's life and works, she has nevertheless given us a most graphic picture of the composer from his earliest days down to the year 1840. This is but a first instalment; in a future volume she will relate to us his wanderings through Europe in the character of a virtuoso, and the epoch of his activity as a composer at Weimar, Rome, and Pesth. Franz Liszt was born in 1811. The early childhood of the future king of pianists was passed, under his parents' guidance, in the quiet little village of Raiding, in Hungary, where his father, Adam Liszt, served as steward to Prince Esterhazy. His mother, the daughter of an artisan, was a woman of simple mind and warm feelings. She was pious, though not bigoted, and taught her boy from his earliest childhood to fear God and honour the Church. These early religious impressions have never been effaced from his memory. His father commenced teaching him the piano at the age of six. Before this he left his playthings to hear his father play; he could sing tunes by ear, and he used to point to a

picture of Beethoven, saying he wished to become "such a one." At the age of nine he appears before the world as a prodigy. "Est deus in nobis?" said one of the newspapers when he first played at Vienna in 1822. In 1823 he is again heard in this city—that memorable concert at which Beethoven was present. In the following year he gives a concert at the Italian Opera House in Paris. Then we hear of him in London and Manchester; and in 1825 he appears in Paris as a composer. His "Don Sancho" is performed in the Opera House. By-the-way, Lina Ramann, speaking of the *libretto* of this Opera, written by Théaulon, says that, "unfortunately, no trace of it is to be found." But what about the piece in the tenth volume of the *Théâtre de Théaulon* published by Roulet? It bears the same title as that of Liszt's Opera ("Don Sancho; ou le Château d'Amour"), and among the list of actors given is the name of A. Nourrit, who actually played the part of Don Sancho in 1825. And, from a description we have read of Liszt's Opera, the plot seems identical.

The death of his father, in 1827, was a heavy blow to Liszt; at first he missed his guiding hand; but, left alone to fight the battle of life, he became more of a man, and gained that experience of the world so necessary to him as an artist. Liszt went to live in Paris, and all the chapters devoted to what are called "his years of development" are exceedingly entertaining. His first love-sorrow, his awakening thirst for knowledge, his religious doubts, his enthusiasm when the Revolution broke out in 1830, are here unfolded to us. The excitement created in his mind by the revolutionary sect of the St. Simonians, followed by the calming influence of the celebrated Abbé de Lamennais; and then again the wonderful impression made on him by Paganini's playing, and the deep interest with which he listened to the new and romantic strains of Berlioz, the apparition of Chopin in Paris, the Liszt-Thalberg contest—all are described in the most attractive manner. Not only does the authoress give us a picture of Liszt with his enthusiastic and most impressionable mind—now believing, now doubting, now fascinated by success and by the applause of the world, now despising the empty fame of a virtuoso, and seeking to lift art into a higher and nobler sphere—but she also gives us graphic pictures of the society in which Liszt lived and moved. Nor is the romantic element wanting. The attachment of Liszt to the "Comtesse d'Agout," his travels in Switzerland and Italy, his life at Geneva, and his connexion with George Sand are told with an amount of detail that will please the many, who like to know everything about any man who has in one way or another attracted the attention of the world.

We are sorry not to be able to speak well of the translation. To translate a book on music demands a certain amount of technical knowledge. Miss Cowdery has everywhere given *dur* and *moll* as "sharp" and "flat." She makes utter nonsense of some of the sentences: as, for example, when Kreutzer is made to speak of the "barbarous bungling" of choosing Beethoven's Symphony in D sharp. There is one passage about modulation in which, owing to the mistakes of words, there is no sense whatever. Again, in place of "augmented triad" she writes "triple." We had intended to give a list of the principal faults and muddling sentences. But there is a perfect *embarras de richesse*. We therefore prefer to say generally that we have never read a worse translation; and that it is an enormous pity that so interesting a work should have been presented to the English public in such an unreadable and disfigured form.

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